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Good

Thank you for y^e last mornings visit, but I forgot om-
itting then that makes me thus to send thee & cry after
you & that I must treat you & if in treating will not
doe I must command you, be personally at bury the last Sunday
in this month, then to be sufficient to me in providing me
the morning & in administering the Sacrament with me. I know
that y^e Billy will not be against it, & I hope before another Sacra-
ment to have a helper. I thin I am at the house for a day or
there last a rambling mind in Yorkshires: if I hear nothing from
you before next Saturday He de send upon you, & you shall notedy
ingay

Jan: 17 1851

Dear Sir
 I have the pleasure to inform you that
 the same has been forwarded to you
 by the same conveyance.

THE
WHOLE WORKS
OF THE
REV. JOHN LIGHTFOOT, D.D.

MASTER OF CATHARINE HALL,
Cambridge.

EDITED BY THE
REV. JOHN ROGERS PITMAN, A. M.

*Alternate Morning Preacher at Belgrave and Berkeley Chapels; and alternate Evening
Preacher at the Foundling and Magdalen Hospitals.*

VOLUME II.

CONTAINING
RULES FOR A STUDENT OF THE HOLY SCRIPTURES;
CHRONICLE AND HARMONY OF THE OLD TESTAMENT;
OBSERVATIONS ON GENESIS;
GLEANINGS FROM EXODUS:

ALSO, FOUR LATIN TRACTS:

- | | |
|--|---|
| 1. DE CREATIONE; | 3. EXPOSITIO HOSEÆ; |
| 2. ITINERA ET MANSIONES
ISRAELITARUM; | 4. PROMISSIONES DIVINÆ, QUÆ
JUDAICÆ ECCLESIAE, &c. |
-

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F. C. AND J. RIVINGTON, ST. PAUL'S CHURCH-YARD,
AND WATERLOO PLACE.

MDCCCXXII.

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OXFORD

REV. JOHN LIGHTFOOT, D.D.

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3. EXPOSITIO ROSAE;

4. PROMISSIONES DIXIT DOMINUS JUDAEIS ECCLESIAE &

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RULES

FOR A

STUDENT OF THE HOLY SCRIPTURES:

WITH DIRECTIONS

HOW TO READ THE HISTORY OF THE BIBLE METHODICALLY,
ACCORDING TO THE TRUE ORDER OF TIME; AND, CONSEQUENTLY,
FOR THE BETTER UNDERSTANDING, AND MORE
PROFIT.

“ This discourse seems to have been the groundplot of ‘ The Chronicle of the Times of the Old Testament,’ and of those other pieces of The Harmony and Chronicle of the New. But as they are larger, so this is more succinct, and may be used as a convenient manuduction into the other.”
—Extract from STRYPE’s Preface to ‘ Genuine Remains of Dr. LIGHT-FOOT.’

RULES

FOR A

STUDENT OF THE HOLY SCRIPTURES.*

SECTION I.

THAT the Scripture is the best expositor of itself, none ever denied, but they, that would not have the Scriptures expounded. The helps, that it affords for explaining of itself, are various.

The first to be looked after, is the 'language:' the Spirit of God, upon the same occasions, using the same words in the original. This observed, which in translations cannot be so well expressed, giveth light to things, which, otherwise, were obscure. The groundwork of the two Testaments is Hebrew and Greek; but, upon occasion, flourished with Chaldee, Arabic, Syrian, Latin, &c. The Holy Spirit seldom or never using these, but intimating something of note, if our eyes be but serious. So^a, speaking of Israel's seeking God in affliction, he useth the Chaldee form, to teach where that affliction and seeking must be. So, Psal. cxvi. 12, the benefits of God, there spoken of, are in Chaldee form, for the same reason. To spare more, the very language, wherein the doom of Babel is written on the wall, "Mene, Tekel, Upharsin" (the fullest piece that ever the world saw in so few words), imports a great deal of Divine wisdom. But every one that desires to read the Bible with profit, cannot see this.

The first thing, then, for them, that only read translations, to be looked after, in reading the Scriptures, is,—to lay the books and chapters in their true order. The Holy Spirit hath, in divers places, purposely and divinely, laid stories and passages out of their proper places, for special ends.

* This is the first of the three tracts, which were published by Strype, in the year 1700, under the title of "Some genuine Remains of the late pious and learned John Lightfoot, D. D."—ED.

^a Hos. v. 5.

The evangelists especially witness this. Here the skill of the reader is, first, to reduce each thing to his own place; and, secondly, to seek the Divine reason, why it is misplaced.

The only way to come to this skill, is by casting the story of the Bible into a continued chronicle; which as the Spirit hath given undoubted helps to draw,—so, being drawn, it is the most satisfactory, delightsome, and confirmative of the understanding, mind, and memory, that may be. This settles histories in your mind: this brings the things, as if done, before your eyes: this makes you mark what else you would not; and this suffers you not to slip over the least tittle of a word: and sometimes, in things of doubt and scruple, this strikes all out of question. The great doubts in the primitive church about Methuselah's living in the year of the flood, and of Shem's being Melchizedek, as they grew from this course, so from this course (had it been truly followed) they had been soon resolved. I will not anticipate your study; else could I shew in Hab. iii. 2. John xiii. and other places, doubts to be raised, not to be answered, but by skill in Scripture-chronicle,—and, being so answered, of great weight and sweetness. Two or three hours' oral instructions from one that hath gone this way, would give more readiness in Scripture-text, than whole days before. For the present, take these literal observations with you, which may, something, ease and further you, in your entry upon this course.

1. Observe, That the Scripture of the Old Testament hath, in gross sums, chained the times together, from the beginning of the world, to the death of Christ. These are easy to find; and, upon the finding, it is no hard task to find out the several or special manner of reckoning of every link. As, between the creation and flood, the years are reckoned complete: in the paralleling of Judah's and Israel's kingdom, most commonly current,—but, sometimes, otherwise.

2. The Jewish year consisted of twelve lunar months: that is, one month full, and another wanting; or one of nine-and-twenty days, and another of thirty. Which account came short of a solary year eleven days; which eleven days, in three years, made a month of three-and-thirty days. So that year had thirteen months, and the Embolimean, or intercalary month, they set last, and called it Ve-adar. See how the Holy Ghost reckons the year of

the flood, answering this account, but makes it a complete solar year.

3. Their year had a double beginning, viz. from 'Tisri,' from the creation to the departure out of Egypt: and from this month the world and the year of the flood began. At their coming from Egypt, their year began from the first new moon, after the vernal solstice. And from this beginning they reckoned all their ecclesiastic accounts and feasts, but one, viz. the beginning of the great jubilee; which was from Tisri, for special type of good things to come.

4. These are the common names of their months:—

Nisan,*	} containing	30 Days.	Tisri,	} containing	30 Days.
Jyar,		29	Marchesvan,		29
Sivan,		30	Chisleu,		30
Thammuz,		29	Tebeth,		29
Ab,		30	Sebat,		30
Elul,		29	Adar,		29

Some of them have other names; as Zif, Abib, Bul, Ethanim†. But where you find these, you will find to what month to lay them. Their agreement with our months was thus:—

	Nisan, Abib.	Jyar, Zif.	Sivan,	Thammuz,	
March.	April.	May.	June.	July.	
Ab,	Elul,	Tisri, Ethanin.	Marchesvan, Bul.		
July.	August.	September.	October.	November.	
Chisleu,	Tebeth,	Sebat,	Adar,		
November.	December.	January.	February.	March.	

5. Their festivals, appointed by the law yearly, were but four (their new moons, beginnings of their year, and sabbath excepted), viz. the Passover, Pentecost, or the feast of weeks, the feast of expiation, and the feast of tabernacles. The two latter were fixed feasts, always upon the same days; as the expiation-day was Tisri the tenth, the feast of tabernacles the fifteenth of the same month:—the reason see after, at this mark ¶, p. 30.

* This arrangement of months is made in reference to the *ecclesiastical* or *sacred* year: the *civil* year commenced with the month 'Tisri.'—ED.

† Chisleu is also called *Caslev*; Sebat is called *Shevet* or *Shebat*; Sivan is called *Siivan*.—ED.

The other two feasts, the 'Passover' and 'Pentecost,' were moveable; and the latter was moved by the first. The Passover was at the first full moon, after the vernal equinox. This considered, shews the eclipse, at Christ's death, to be supernatural. And it was indifferently upon any day of the week, but constantly upon the fourteenth of the month. The fifteenth day was a solemn day; and for that called a 'sabbath^c,' that is, 'a solemn festival day;' as the Chaldee translation of Onkelos, and the Chaldee paraphrase of Jonathan Ben Uzziel, render it well. The day after, in the morning betime, they offered the sheaf of first-fruits: and thenceforward was all the corn of the land as sanctified to them, and they might eat it. This day is called 'the day after the sabbath^d;' that is, 'after the first day in the Passover week;' as Aben Ezra, R. Solomon, R. Menahem, &c. do truly take it: and this was on the sixteenth day of the month in the morning. Compare this with Christ:—on the Passover-day he suffered,—the next day he lay in the grave, which was a sabbath indeed;—and, on the third morning, he rose again, 'The first-fruits of them that slept,' as St. Paul^e from this type calleth him.

From this day of the first-fruits' offering, they began their seven sabbaths to Pentecost. The first sabbath was called *Δευτεροπρωτον*, that is, 'the first sabbath after the second day,' viz. in the Passover week^f. The next sabbath was called *Δευτεροδεύτερον*; the third, *Δευτερότριτον*, &c. and so to Pentecost. See p. 54.

6. Their harvest was half a year long. Barley-harvest began in Nisan, and wheat-harvest ended in Tisri, or before it. These and other like things, which seem but small, yet, in reading the Bible pressly indeed, will prove of singular use upon occasion. The smallest thing is not to be neglected, that will give instruction.

7. Things of greater weight will show themselves. Such are the computations of times from a date, but the date uncertain. Such is Absalom's, of "forty years^g:" the beginning of which must be fetched from the time of Israel's desiring a king^h, which sin is here punished upon Israel, in the rebellion of Absalom. Such a one is that, "of two-and-forty yearsⁱ;" taking date from the first of Omri: in whose

^c Lev. xxiii. 11.

^d Lev. xxiii. 11.

^e 1 Cor. xv. 20.

^f Luke, vi. 1.

^g 2 Sam. xv. 7.

^h 1 Sam. viii.

ⁱ 2 Chron. xxii. 2.

line Joram, Ahaziah's father, married: and therefore his son's reign is reckoned from the beginning of that wicked house. Such is that, of "threescore and five years^j," which is to be counted backward, and will be found to begin from Isaiah's prophesying at the first.—Such a one is that, of "thirty years^k," beginning from Josiah's Passover, and Hilkiah's finding the book of the law; which put them in mind of captivity, which is now accomplished. Here must your circumspection settle you.

8. In casting up the times of the collateral kingdoms of Judah and Israel, your only way is to lay them in two columns, one justly paralleling the other; and to run them both by years, as the text directs you. But here is nicety indeed,—not to see how strangely they be reckoned, sometimes inclusive, sometimes otherwise,—for this you will easily find; but to find a reason, why they be so reckoned. Some of them I will here present to you, thereby to explain myself:—

JUDAH.			ISRAEL.
Rehoboam made king.	1	1	Jeroboam made king.
He reigneth seventeen	2	2	He reigneth two-and-
years: 1 Kings, xiv. 21.	3	3	twenty years: 1 Kings,
	4	4	xiv. 20.
	5	5	
	6	6	
	7	7	
	8	8	
	9	9	
	10	10	
	11	11	
	12	12	
	13	13	
	14	14	
	15	15	
	16	16	
	17	17	
Abijam reigns three	1	18	
years: 1 Kings, xv. 1.	2	19	
Asa reigns one-and-	3	20	
forty years: 1 Kings,	2	21	Nadab reigneth two
xv. 9.	3	22	years: 1 Kings, xv. 25.
	4		
	5		
	&c.		

^j Isai. vii. 8.^k Ezek. i. 1.

Here, in this computation, which the text layeth just thus, you may see these things to be observed. First, That Rehoboam's seventeen years are counted complete: Secondly, That Abijam's years are current: Thirdly, That, whereas it is said, that "Jeroboam reigned two-and-twenty years,"—and his son Nadab, "two years,"—you find, by this reckoning, that Nadab's two years fall within the sum of his Father's two-and-twenty. This may seem strange; but the resolution is sweet and easy from 2 Chron. xiii. 20.: "The Lord smote Jeroboam" with some ill disease, that he could not administer or rule the kingdom; so that he was forced to substitute his son Nadab in his lifetime. And in one and the same year both father and son die.

Divers such passages, as these, you will find in this story of the Kings, if you will cast it into annals after this manner, as be these. Ahaziah two years older than his father^l: Baasha fighting nineteen years after he is dead^m: Jotham reigning four years after he is buriedⁿ: Joram crowned king in the seventeenth year of Jehoshaphat^o; and in the two-and-twentieth year of Jehoshaphat^p; and after Jehoshaphat's death^q. Variety of such strange things are to be found by taking this course, which, otherwise, you can never see, nor doubt of. For resolution of such ambiguities, when you have found them, the text will do it, if it be well searched. Conference with some man or other, learned and practised in this way, will soon resolve and remove all scruples. One month or two, spent thus with a living guide, will profit more than seven years' study, spent according to the common way of reading the Bible. This way, attained to, will guide you itself in what else is agreeable to profitable reading; as in marking those things that seem to be contradictions in the text, or slips of the Holy Ghost (in which always is admirable wisdom), parallels of times, places, and persons, &c.: which if you once fix sadly to make a Scripture-chronicle, you cannot slip unmarked; and it will be enough to me to see you doubt. I know your doubting will not rest, till resolved.

I have here briefly run before you the order of Scripture, as I conceive the continuance of the history requires it to lie. If you will but settle to make a Scripture-chronicle,

^l 2 Chron. xxii. 2.

^m 2 Chron. xvi. 1.

ⁿ 2 Kings, xv. 30.

^o 2 Kings, i. 17, compared with 1 Kings, xxii. 51.

^p 2 Kings, viii. 16.

^q 2 Chron. xxi. 1.

this is needless; for that will search out the order for you: so that you may spare your labour of reading this that I have written; and, then, I need not to excuse my confusedness in it for haste. Yet, if you do read it, it may shew you the necessity of that, that I so instantly urge, viz. skill in the chronicle. For if there be whole chapters and books laid out of their places, and the reason thereof commonly most sweet,—what may we expect in smaller bulk of things, as genealogies, names, speeches, years, quotations, &c. but strange variations, yet always divine?

Admirable it is to see, how the Holy Spirit of God in discords hath shewed the sweet music. But few men mark this, because few take a right course in reading of Scripture. Hence, when men are brought to see flat contradictions (as unreconciled there be many in it), they are at amaze, and ready to deny their Bible. A little pains right spent will soon amend this wavering, and settle men upon the Rock; whereon to be built is to be sure.

SECTION II.

THE canonical books of the Bible are seventy,—if the Psalms be parted into five,—like the seventy souls, that built up the house of Israel.

The Apocrypha speaks for itself, that it is not the finger of God, but the work of some Jews. Which got it so much authority among Christians; because it came from them, from whom the lively oracles of God indeed came also. But the Talmud may be read to as good advantage, and as much profit, and far more.

Leviathan reserved to be eaten^r, is Judaism^s; manna of all tastes^t, is Jewish^u; paradise created before the world, is Judaism^v; Bel and the Dragon is a Jewish parable from Jer. li. 44.: “And I will punish Bel in Babylon, and I will bring forth out of his mouth, that which he hath swallowed up,” &c.

Judith’s blessing Simeon, for the slaughter of Shechem, is worse than Jewish^w, flat against Jacob, who curseth the fact; and against Moses, who for it leaves him out of his blessings^x.

^r 2 Esdr. vi. 52.

^s In Targ. Jonath. in Gen. R. Sol. Elias Tisbi.

^t Wisd. xvi. 20, 21.

^u R. Sol. in Num. xi.

^v In Targ. Jonath. in Gen. ii. Pirke R. Eliezer, R. Naphtali.

^w Judg. ix. 2, &c.

^x Deut. xxxiii.

Tobit's chronology is worse than heathenish^y, making the ruin of Nineveh by Nebuchadnezzar, to depend upon Jonah's prophecy: whereas, since Jonah's prophecy, that city had been destroyed by Arbaces and Belesis, and built again, and stood the succession of seven or eight kings, and near about two hundred years before it was taken by Nebuchadnezzar. So might one censure the rest; but 'verbum sapienti:'—"Believe not every spirit."

SECTION III.

GENESIS, CHAPTER I.

THE law begins with the creation; because by the creature is our first step to the knowledge of God^z. It teacheth the end from the beginning, the resurrection from the creation:—For if God made man of dust, he can raise him;—our spiritual union with God in glory, even in our body, by the union of our spirit and body in creation.

God not named 'Jehovah,' till the creation be perfect, for special reason.

The second day's work not approved, but the third twice. Heaven and earth created in one and the same instant, as centre and circumference.

The First Day.

The heavens are made perfect, and move as soon as ever they are made, and with them are created the angels. But the earth is unformed and vast, all covered over with water. And the Spirit of God, by the motion of the heavens, cherisheth the inferior creature of earth and waters.

Twelve hours did the heavens move in darkness; and then, by God's appointment, light appeared in that hemisphere, in which, God had decreed, that the light of religion should first shine. And there it gave lustre for twelve hours more, declining by degrees with the motion of the heavens to the other hemisphere; where it also shone twelve hours. So that the first day to that part of the world was six-and-thirty hours long^a.

^y Tob. xiv. 4 and 15.

^z Rom. i. 20. Psal. xix.

^a So long was Joshua's day, when the sun stood still; and so long was Christ under death.

The Second Day.

As soon as ever the light was gone off from this upper horizon, God commanded, that, instead of that vacuity, which was between the waters, that covered the earth, and the clouds, which were created full of water in the same instant with the heavens,—the air should be spread abroad throughout the universe. And in four-and-twenty hours the command is accomplished.

The Third Day.

The waters that cover the earth,—at God's command, recoil westward, into those channels which God had appointed them. And still as they go away, and dry land appears,—herbs, plants, and trees, with their ripe seed and fruit upon them, grow instantly out of the earth. This day God plants the pleasant garden of Eden^b.

The Fourth Day.

The sun, moon, and stars, created. The inferior hemisphere first sees the sun: or else the moon was made before the sun.

The Fifth Day.

Fowl and fish made. The 'whale' particularly named, to show, that even the greatest creature could not make itself.

The Sixth Day.

Beasts and cattle created; and man, lord of the creatures on earth: who come to acknowledge their homage to man, when they come for their names, which Adam giveth them, at their first sight, according to their natures.

GEN. II.—Begin to read this chapter at ver. 4. This chapter is a particularizing upon some generals of the chapter preceding. Adam seeth not amongst all the creatures a mate for himself. God provides one for him of his own flesh, marries them together, puts them into the garden, gives them the moral law in few words; and, to shew to them their entire dominion, as well over themselves, as over the creature, he

^b The story of Eden, Gen. xi. 9—14, in proper order should lie between verses 12 and 13. of this chapter. But Moses hath reserved the history of that, to be handled at Adam's being placed in it; because he would despatch his treatise of generals, before he come to particulars.

leaves them to their own free will, with power either to stand or fall. He gives his angels charge over them, to be ministering spirits for their good. Some angels despise this office, and for that pride are cast from their first estate of happiness, and are reserved in the chains of God's providence, under the darkness of his displeasure, unto the judgment of the great day.

GEN. III.—No comfort they have left them, but to have company of the same misery, and to bring man into the same perdition. This they soon enterprise; and, having first obtained leave of God, they assail the woman by three temptations, “the lust of the flesh, the lust of the eyes, and the pride of life^c”; she, being overcome, bringeth the man into the same transgression. About three hours after their fall, God cometh to censure them,—but first he promiseth Christ, a Redeemer. Which promise Adam layeth hold on; and, for that, calleth his wife's name ‘Eve,’ or ‘Life.’

God seeth his faith, and teacheth him to sacrifice clean beasts, as a seal of his faith in Him, who should be sacrificed for him. With the skins of which beasts he clotheth Adam and his wife, and driveth them out of Eden, even on the day of their creation.

After the end of Gen. iii. take-in the three first verses of chap. ii.

That Adam fell on the day of his creation, were there no other evidence,—Gen. v. 2. were sufficient.

The Seventh Day.

The seventh day God, by his own example, ordaineth as a day of rest, for Adam and his posterity to meditate upon these things.

GEN. IV.—Evil concupiscence, generated in Adam by his fall, doth readily forward Adam upon the present necessity of generation of children. He hath two born at a birth: first, that which was natural; and, after him, that which was spiritual. Their mother, upon the birth of the first of them, shows her apprehension of the promise, and calls his name ‘Cain,’ a ‘possession,’ or ‘purchase:’ “For,” saith she, “I have obtained the Lord, to become man^d.” But the ‘purchase,’ or ‘possession,’ of the propagation of original sin, did most

^c 1 John, ii. 16.

^d The original words may well, if not best, bear this sense.

show itself in the nature of Cain. Because his brother's bloody sacrifice, which properly signified that of Christ, was visibly fired from heaven,—and his dry sheaves of corn, the likelier materials to burn, are not, he falls into a desperate discontent; which though God himself from heaven would remove with^e comfortable words, yet sticketh it fast, even to the death of his brother. For which he is made a runagate, and hedged-in that he cannot die^f, as Job, though he begged of the Lord, “Let any one, that findeth me, kill me.” God gives him a token, that no one should kill him. Upon which he grows resolutely wicked, as appears in the discipline of his children. One of which, Lamech, the seventh from Adam in this line, is notoriously wicked, and bringeth-in height of wickedness by his double marriage. Which Enoch, the seventh from Adam in the other line, prophesieth against^g: yet Lamech boasteth in his villany, and even undervalues his great grandsire Cain. His children give their minds to trades, that may further luxury and vanity; as, fattening cattle, imagery, and music. Thus is Cain's generation scattered, and shall be utterly rooted out by the flood.—This chapter undertaking to set down the wickedness of Cain's brood, runs on with the holy line, till it stop at Enoch. In whose time that wickedness began to be notorious^h.

GEN. v.—This chapter is a chronicle of 1656 years, from the creation to Methuselah's death. This time is called, “early in the morning,” or the dawning of the day, Mat. xx. 1. This chapter, cast into a chronological table, giveth much light to what went before, to what follows, and to itself.

But “these are the generations of Adam,” that should hold out, and not fail. In the day that God made Adam, he created him in his own image; even both the male and female he made in this image; and blessed them with power of begetting children, in the same image also; but they fell on the day of their creation; so that God names them “earthly Adam,” the day that they were created.

And when Adam was a hundred and thirty years old

^e The common gloss upon ver. 7, “Sin lieth at the door,” that is, the ‘punishment for sin is ready to seize on thee,’ is flat contrary to the sense of the verse going before, and the latter end of that verse. God comes not there to deject, but comfort him. The word **חַטָּאת** translated ‘sin,’ signifies the ‘sacrifice for sin,’ all along Leviticus, which was brought to the tabernacle door.

^f Job, iii. 21.

^g Jude, ver. 12.

^h See 2 Pet. ii. 5.

complete, he begat a son in his own image, sinful like himself, and called his name Seth. And all the days of Adam were nine hundred and thirty years; a thousand within seventy: but now, seventy years are a man's whole age^h. In this long time, Adam saw his children's children to the ninth generation. Enoch, the seventh from Adam, is dedicated to God, as the seventh day; and God took him away, that he should not see death, when he had lived as many years as be days in a year. Enoch, before he was translated, prophesied against the wickedness of the world, and foretold of the flood: which those that feared God, believed; and therefore, kept themselves long unmarried, because they would not beget many children for the waters. For Methuselah lived a hundred and eighty-seven years, and begat Lamech; and Lamech lived a hundred and eighty-two, and begat a son; and foresaw, that to him should be given liberty for all the world to eat flesh; whereby they should be much eased of the toil, which they endured in tillage of the ground; when, hitherto, they ate nothing but the fruits thereof; and he called his name Noah. And when Noah was five hundred years old, he begat Japheth; and, two years after, he begat Shem; and, afterwardⁱ, he begat Ham.

GEN. VI, VII.—To Noah, God determines the date of the old world a hundred and twenty years; and, then, should all perish, but himself, and family, who should be preserved in a large and spacious ark; which Noah and his sons make in the year of the world MDCLVI, on the seventeenth day of Marchesvan, or the second month; having newly buried his grandfather Methuselah^j. With him, he taketh of birds, beasts, and cattle; some for preservation of the kind; of unclean creatures, only a couple; but, of clean, three couple for breed, and an odd one to sacrifice upon his delivery. The rains begin; and, within forty days, the earth is as it was at the creation, all covered with waters. When the wicked see destruction begin, it is too late to pray. For, when they would not make their prayer to God in a time, when he might be found,—“in the flood of waters they could not make

^h Psal. xc. 10.

ⁱ That Shem was Noah's second son, collect from Gen. v. 32. and vii. 11. and xi. 10. and x. 11.

^j Methuselah dieth, at the most, not above forty days before the rains begin. This Enoch foresaw, when he named him so: Meth-u-shelah, 'He dieth, and it is sent.'

their prayers to come nigh him^k.” They are soon wiped away with waters. “Hast thou marked the old way, which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood^l?” And, their spirits are now in prison^m. The waters grow fifteen cubits above the highest mountain. The ark draws water eleven cubits.

GEN. VIII, IX.—On the first of Sivan the waters ebb, and but a cubit in four days for two months together; but faster, being got within the compass of the mountains. After Noah had been a complete solar year in the ark, he cometh out, and sacrificeth, and receiveth a blessing, and liberty of eating flesh, but without the bloodⁿ. The rainbow, that before was only natural, is now also sacramental^o. Man’s age is halved. Noah, many years after the flood, is overtaken with wine, and discovered. Shem and Japheth joined in religion. Cain cursed in his son Canaan.

GEN. X, XI.—These two chapters may seem to lie wrong, in that the dispersion of nations is told, chap. x., before the cause of it,—which was the building of Babel, chap. xi. But the reason of reckoning thus, is, to show, first, that the sons of Shem, Ham, and Japheth, were alike accessory to that rebellion; and that when he had related the story of Babel, and the dispersion, he might follow the story of Eber, and that family that held to the first tongue.

As before the flood, so after, the multitude grows wicked. The children of Noah’s three sons jointly go about to build a rendezvous for idolatry. Which work God disannulleth, by confounding their Hebrew tongue into divers idioms. Our father Japheth’s sons have, every one, a several tongue, which Shem’s and Ham’s have not. This makes their calling home again to God to be the longer, by how much they are the farther severed from that tongue, in which only God was truly professed. At Babel began heathenism,—and men, as before the flood, to be “the sons of men^p,” and so are to continue, till Christ give privilege to them to be called “the sons of God^q.” The means must be by the gift of tongues^r.

^k Psal. xxxii. 6. ^l Job, xxii. 15, 16. ^m 1 Pet. iii. 19. ⁿ The doctrine of transubstantiation is against this law of nature and nations.

^o The rainbow, the likeliest sacrament to be of accidents, that ever was, yet are they in a subject. Transubstantiation teacheth strange philosophy.

^p Gen. xi. 5.

^q Job, i. 12.

^r Acts ii.

At Babel, ages are again halved. Peleg dies the youngest man mentioned, since the creation. His father Eber holds the language and religion of the holy fathers from the beginning: but his children swerve, especially Terah, who is idolatrous in Ur of Chaldea: and, when he is a hundred and thirty years old, begets Abram, whom he traineth up in idolatry also.

The ages of these fathers, before the tower, are summed up, because there is no more to be said of them. Cast this chapter into a chronological table, and you shall find Eber alive after Abraham is dead. In all this chapter it is not said, "they died," as Gen. v., till it come to Terah, and Terah "died in Haran." In Gen. v. it is said of those fathers, that they "died," to shew, that they were not swept away with the flood. Again, Shem, with whom this genealogy begins, is alive, and talking with Abram, under the name of Melchizedek, Gen. xiv.; therefore his death, nor the rest, are not mentioned, till Terah; and of him it is said, "he died in Haran," to show, that Abram left him not, while he lived. Collect Terah's age at Abram's birth from Gen. xii. 4. Acts vii. 4. Gen. xi. 32.

GEN. XII.—Christ is promised to Abram in a heathen town, which promise, in time, was to concern the heathens. Terah and Abram both leave their idolatry, and country, and embrace the promise. They go for the land, which was promised as an earnest of a greater mercy. Terah dies by the way. Abram goes into Canaan, and builds two altars^s, one upon Gerizim, and the other upon Ebal, by faith taking possession of that land. Afterward, by his own sufferings, he sheweth, what they should suffer, that should inherit that land, before they come there. For famine drives him into Egypt; where when Canaan wanteth corn, through want of rain, the river Nilus supplies that defect, and affords sustenance. His wife Sarai, a white woman, is soon espied by the blackamoors of Egypt, and commended, and taken to the king; but restored upon the plaguing of Pharaoh; a type of things to come.

GEN. XIII.—Upon his return to Canaan, Lot, at mount Ebal, the hill of cursing, doth wilfully alienate himself and his, from the communion of Abram and the church in his house.

^s Compare Deut. xxvii. and Josh. viii. with this.

GEN. XIV.—For which he is justly punished with captivity, with the sons and curse of Canaan, and becomes a prisoner to Chedorlaomer, a son of Elam, the son of Shem; but is released by Abram; who, by promise, was lord of that land, and suffers not the spoil to go out of the land; but, at Dan, upon the frontiers of Canaan, gets it again. In his return, he pays tithes of the spoil to Melchizedek, or Shem: who, having seen the two fearful plagues of the world, the flood, and the confusion of tongues,—had, out of a godly fear and zeal, given himself up totally to the service of God, and voluntarily was become a priest. He now refresheth Abram's weary company with bread and wine, and him with a blessing.

GEN. XV, XVI, XVII.—Which blessing God secondeth with promise of children numerous, like the ^t stars, and a new promise of the land of Canaan, with an evident assurance by vision,—God himself passing, in a flame of fire, between the parts of divided beasts, as the custom was in making covenants^u: but withal sheweth affliction by Egypt, before his seed shall enjoy the land. This affliction soon beginneth by Egyptian Hagar, that gendereth to bondage. But the son of the freewoman must inherit the promise. Which thing Abram believeth, and circumcision is given him, a seal of his righteousness by faith: and, for the more assurance^v, his and Sarai's names are changed.

GEN. XVIII.—The Trinity, in visible form, appears to Abraham, and determines the time of the birth of the promised Seed.

GEN. XIX.—Cham's derision of his father's nakedness shows itself in the filthy nakedness of his sons of Sodom; whose flames of lust are punished with flames of fire, and even their hell comes down from heaven. Lot is delivered from the ruin, but not from the corruption, of the city. God, that can bring good out of evil, brings a mother of Christ, according to the flesh, out of the incest of Lot, viz. Ruth, the Moabitess.

GEN. XX.—Isaac, in his mother's womb, taken by Abi-

^t The tribes are 'stars' in Joseph's dream, Gen. xxxvii.

^u Jer. xxxiv. 18.

^v From this, that Abram hath a new name given him, when the command of circumcision is given him, after-times used to give names to their children at their circumcision, Luke i. 59, and ii. 21, as Christians do now at baptism.

melech, as Christ, in Mary's womb, taxed by Cæsar. To this story of Sarah's being taken and kept and released by the plagues of a Philistine, compare the case of the ark in the land of the Philistines^w.

GEN. XXI.—Isaac born. In his being born above the course of nature, Abraham seeth the day of Christ, and rejoiceth; and, in token, calleth his son's name Isaac, 'laughter.' At Isaac's fifth year, Ishmael mocketh: then begins the four hundred years' affliction exactly.

GEN. XXII.—Isaac and the ram, a true type of Christ's two natures; the one only suffering, and the other not; yet that that suffered not, giving validity and value to that that suffered.

GEN. XXIII.—Sarah dieth, the only woman whose age is recorded in Scripture. Abraham hath not a foot of land of his own in Canaan, but only a burial-place. In the last chapter, you have tidings of Rebekah, before the death of Sarah; that one sun may be ready to rise, before another set.

GEN. XXIV.—Isaac, having grieved three years for the loss of his mother, is comforted at last with Rebekah, his wife.

GEN. XXV.—Rebekah, of necessity, must be barren, that the seed may be of promise, and not of nature. This barrenness of Sarah, and Rebekah, and others,—and yet having children at last,—was as a harbinger, to provide room for the belief of Christ's supernatural^x birth. Jacob and Esau quarrel before they be born. Esau loseth his interest in God in the sale of his birthright.

The genealogy of Abraham and Ishmael, their age and death, are set down here, because there is no more to be said of them. Howbeit, Abraham lived, till Jacob was fifteen years old,—and Ishmael, till he was sixty-three.

GEN. XXVI.—At Abraham's death, when Isaac is now just seventy-five years old, the same blessing is given to him, that was given to Abraham, when he was seventy-five.

GEN. XXVII.—At the same age (probably) Jacob also getteth it from his father, by taking on him to be Esau, when he was Jacob:—and, by this means, obtains the blessing of his father.

GEN. XXVIII.—This blessing God seconds, giving him

^w 1 Sam. v. 6.

^x Luke, i. 36.

the same promise, as he goeth to Haran, that he gave Abraham, to bring him thence.

GEN. XXIX.—But his unlawful means of compassing his father's blessing, God punisheth in the same kind. So that, after seven years' service, he embraceth Leah instead of Rachel, as he had pretended Esau instead of Jacob. He serveth for this a week in earnest, that he will serve seven years more for Rachel, and, at the week's end, he obtains her.

GEN. XXX, XXXI, XXXII, XXXIII.—In seven years' hard affliction, he begetteth many children. God taketh care of payment of his wages: types of what should happen to his posterity. His riches endanger him both to Laban, who seeth with him the fruit of his flock; and to Esau, who now seeth the effect of the blessing gotten from him, and the benefit of the birthright, which he had sold. But Jacob is Israel, "a prevailer with God," before he meets with Esau, and he cannot choose then, but prevail with him.

GEN. XXXIV.—Jacob's remissness in the discipline of his family, causeth the rape of Dinah. Here Leah's tender eyes have cause to weep for her daughter. Till now, Jacob had hardly held touch with God in the performance of his vow, "The Lord shall be my God."

GEN. XXXV.—And no wonder if his children miscarry. But at Beth-el, where his vow was made, he purgeth his house from idols; and there he again receives a blessing, and is called, an Israelite indeed now without guile. "He found him in Beth-el, and there he spake with us^y:" that is, at this time, at Beth-el, he calls him 'Israel,' in behalf of his posterity: who while they should be, as his family is here, purged from iniquity,—they should be Israel, "powerful with God." Upon the naming of him 'Israel,' which should concern all his tribes, his tribes are reckoned, upon the birth of Benjamin, when they be now full.

GEN. XXXVI.—Now the story is to fall only upon Jacob, and his children. Esau's genealogy is reckoned; for no more is now to be said of him. Eight kings of Edom before Israel had any; answerably, eight kings of Israel kept the kingdom of Edom.

GEN. XXXVII, XXXVIII.—Joseph sold by Judah to Midianites and Ishmeelites. For which fact, Judah is justly punished in the death of his children, and his own shame.

^y Hos. xii. 4.

Seek earnestly in this story, and you shall find Judah to have children, at the most, at twelve years old, if not before.

GEN. XXXIX.—Joseph, sold into Egypt, is near ravishing by his black mistress. His coat is again showed, to colour the wickedness of this woman, as his bloody coat was to colour that of his brethren.

GEN. XL, XLI, XLII, XLIII, XLIV, XLV, XLVI.—As, for telling of dreams, he is sold,—so, by interpreting of dreams, he riseth to honour; when he seeth and telleth, how plenty and famine over Egypt should be caused by Nilus. And the famine, he knew, came as a just judgment upon Egypt, for keeping his innocence so long in prison. The same justice is showed upon Canaan, from whence he was sold. Which makes his brethren to bow to him for corn, as their corn-sheaves did to his in his dream. His brother Benjamin, who had no hand in his sale, yet is brought also to crouch to him, to fulfil his dream of his mother's bowing to him; for Benjamin cost her her life. When all things, according to the fore-signification, are fulfilled, Joseph reveals himself to his brethren, and sends for his father; who cometh for Egypt. And then, of his generation, or that come out of his loins, were sixty-nine in number, and himself maketh the seventieth.

GEN. XLVII, XLVIII, XLIX, L.—He is presented before Pharaoh, who never saw so old a man in all his life. As he had nourished Joseph seventeen years before he was sold, so Joseph nourisheth him in Egypt seventeen years before he dieth. Before his death, he swears Joseph to inter him in Canaan, blesseth his two sons particularly, and himself with the rest of his brethren. He dieth a hundred and forty-seven years old. Joseph, fifty-three years after, dieth himself, and is confined up in Egypt, to be carried to the land of promise, when Israel shall be delivered.

Before Joseph's death, Israel grows numerous in Egypt, if not before Jacob's^z: and God chooseth them for his visible church^a: and to his new-chosen church he appointed Levi to be priest, to teach Israel the ways of God, when their great instructor, Jacob, is dead^b. His repentance upon his father's curse^c, obtaineth pardon; and his "dividing in Jacob, and scattering in Israel," becomes a blessing. But after

^z Gen. xlvii. 27.

^a Ezek. xx. 5.

^b 1 Sam. ii. 27.

^c Gen. xlix. 6, 7.

Joseph, Levi, and that generation be dead, they forget God^d: they follow the idols of Egypt^e: they reject the covenant of God,—and circumcision, the sign of it, they utterly neglect; so that they are uncircumcised, like the Egyptians^f: they make mixed marriages with the Egyptians, among whom they live^g; and, following the customs of Egypt, they make prohibited matches among themselves^h.

Thus, when his church grows thus degenerate in Egypt, God hath ready a church to show among the heathen (thereby to provoke Israel to jealousy), even in the house of Job, in Arabia: whose like Israel had notⁱ, after the death of Levi, and the birth of Moses. God also chastiseth them, by hard affliction, a hundred and twenty years together, according to the time of the old world^j.

JOB.

After Genesis, in order of time, lies the story and book of Job. Which to read here, before you begin with Exodus, will breed interruption of a continued story. But when you do read Job, remember his time; and, withal, examine and mark how he and his friends speak closely of foregoing stories: as, of the creation, chap. xxxviii, xxxix, &c.: the fall of angels and men, chap. iv, latter end, chap. v. 2: Cain's case, who was hid from God's favour, yet hedged in that he could not die, chap. iii. 21: the flood and old world, chap. xxii. 16: Babel's builders, chap. iii. 14, &c. v. 13. These, and other such things, you may find closely couched in their speeches; which they came to know partly by tradition, partly by living so near Israel, partly by revelation; as, chap. iv. 12, and chap. xxxviii. 1.

SECTION IV.

EXODUS.

THE book of Exodus, by the ancient Jews, was called, 'The Book of Redemption^k.' So the work of redemption is called 'Exodus,' Luke ix. 31.

Israel's sin causes hard affliction: from which, no tribe is exempted; even the royal one of Judah groans heavily under this burden, with the rest of his brethren.

^d Judg. ii. 7.
Exod. iv. 24, 25.
3.12.

^e Ezek. xx. 8.
^g Lev. xxiv. 10.
^j Gen. vi.

Jos. xxiv. 14.

^f Jos. v. 9.

^h Exod. ii. 1. Lev. xviii.

^k Abarb. in Preface to Exod.

EXOD. I.—To this first of Exodus, treating of the sore affliction of Israel in Egypt, read Psal. lxxxviii, and lxxxix, which were made by two men, Heman and Ethan, who then lived, and felt that affliction. These were Ezrahites, or immediate sons of Zerah¹: and Zerah was one of those seventy that went down to Egypt^m. So that those two psalms are the oldest piece of writing the world hath to show.

EXOD. II, III.—In these hard times is Moses born, a goodly child, though his mother were by nature past the course of childbearing. He is hid at his birth, lest he should be slain; as he was also after his death, lest he should be worshipped. His mother is paid for nursing her own child. He lives forty years a courtier; other forty a shepherd, spending his time in divine contemplation. In one of which thoughts of God, God appears to him indeed, gives him charge of the delivery of his people, and withal gives him the power of miracles.

EXOD. IV.—His shepherd's staff is turned into a serpent, for the terror of Egypt and Israel, if they rebel; but into a rod again for Israel's conduct, if they obey. His hand is leprous, to teach both them and himself, that not that impure hand, but a greater, did those miracles. Armed with these powers, he goes for Egypt. The first night he had like to have lost his son, for want of circumcision: which when he had received, he is unfit for a journey; and so he, and his mother and brother, are left behind.

EXOD. V, VI.—Pharaoh, upon Moses's message, adds affliction. But God will approve himself Jehovah, faithful in promise. The genealogy of Israel undertaken to be reckoned, but stops at Levi: which tribe was shortly to be taken for all Israel.

EXOD. VII, VIII, IX, X, XI, XII, XIII.—Pharaoh plagued five times, and hardens his heart, when he is punished for sin. Therefore God hardens his heart five times more: so that he sins for a punishment. At last, Israel is delivered by the blood of a lamb. All Egyptian first-born slain: for which Israel's first-born is due to God. Egyptian gods are overthrown, and their dogs struck dumb. From their coming out of Egypt to the end of Exodus, the text hath so pointed out the months and days, that, being laid calendar-wise to view, they yield more facility and delight.

¹ 1 Chron. ii. 6.

^m Gen. xlvi. 10.

YEAR OF THE WORLD MMDXIII.

Nisan, or *Abib*, the first month.

Day Some of the plagues were at the beginning of this month; at the least, the hail was: and flax and barley are now ripe. So is Rahab's flax ripe in the same month forty years after; and laid upon her flat-roofed house to wither [Jos. ii. 6].

Rome is Egypt in Rev. xvi; and is plagued with hail, for overthrowing fundamental points of religion: every stone a talent weight [ver. 21]; answerable to the several silver bases for the foundation of the tabernacle.

The paschal lamb is taken up.

12-13 EXOD. x.—Darkness.—Three days' darkness over Egypt. Remember the three hours' darkness upon the Jews at Christ's death.

14 EXOD. xi, xii.—Darkness over Egypt all day. The Passover kept at night.

15 Israel comes out of Egypt. A day of unleavened bread.

16 EXOD. xiii.—They come to Etham.

17 EXOD. xiv.—They come to Pi-hahiroth.

18 Pharaoh arms after them.

19 Pursues them.

20 Overtakes them.

21 EXOD. xv.—This morning they sing deliverance.

22 From hence, after three days' march, they come to Marah. From hence, to the fifteenth of the next month, they remove but twice.

In all their journeys, the cloud of glory leadeth them. When they pitched, it sat down upon Moses's tent. When the tabernacle was built, it flitted from Moses's tent, and rested upon that. For Christ was first to be glorious in the tabernacle of Moses, the law,—but more in the gospel.

Jiar.

In the institution of the Passover, they are enjoined to eat unleavened bread, till the one-and-twentieth day: for till that day, they are not quite free from the

YEAR OF THE WORLD MMDXIII.

Jiar.

Day danger of Egypt. Therefore, till then, they are to eat the bread of affliction.

In the three days' darkness they are circumcised, being then secure of Egypt. And so, both their sacraments come together; as they did, when they came into Canaan.

After the first year, or second, spent in the wilderness, the Passover is neglected, because circumcision was also.

Both which taught, by this, their own end.

Israel's camp, when they enter Canaan, is, for the most part, uncircumcised; yet of Israel, though they wanted the visible sign of admission. This pleads against Jewish holding perpetuity of circumcision, and Popish visibility of the church.

- 15 EXOD. XVI.—They come to the wilderness of Sin.
- 16 They murmur. Quails are given at even.
- 17 Manna falleth in the morning.
- 18–23 They stay at Sin. By this their stay at Sin, a serious eye may go very near to find the sabbath.
- 24 They remove to Dophkah [Num. xxxiii. 12].
- 25 They march to Alush [Num. xxxiii. 13].
- 26 EXOD. XVII.—They come to Rephidim [Num. xxxiii. 14].
- 27 Water is given out of Horeb.

Here may you understand a place of St. Paulⁿ, “They drank of the rock, that followed them.” Horeb and Sinai were one mountain. For the law given in Sinai, Exod. xix. 20, is said to be given in Horeb^o; yet, Exod. xvii, Israel is in Horeb, or under it, drinking water: and, Exod. xix. 1, they go from Horeb to Sinai. Yet these two were the same hill. The hill had two names; one side of it was called ‘Horeb,’ *drought*, because it wanted water, till this miracle; the other side was called ‘Sinai,’ *bushy*, because of the brambles there. In one of these did God appear in fire. So that Israel's marching from Horeb to Sinai, Exod. xix. 1, is no more but this, they had lien four days under the hill Sinai, on the south-west side of it: which side is called Horeb, from

ⁿ 1 Cor. x.^o Mal. iv. 4.

YEAR OF THE WORLD MMDXIII.

the want of water there ; but Moses smote the rock, and water came out, and the people drank their fill. Then they removed thence, to the east side of the hill, marching about the foot of it. And the brook of water, that issued out of the south side, ran about the skirts of the hill, even to the place where they pitched on the other side, called Sinai.

“ This Rock was Christ,” even as the bread is his body : not really ; for then, Moses had had his doom here, of not entering Canaan, for striking of Christ really ; and he had been as bad as the Roman soldiers, that opened his side.

Jiar.

Day 28 Amalek cometh against them.

29 Amalek is overthrown.

Amalek, for this first assailing Israel, when they came from Egypt,—and again, in Haman, is cursed to eternal destruction, Num. xxiv.

The next chapter, viz. Exod. xviii, is misplaced ; therefore, when you have read the seventeenth chapter, go to the nineteenth. For the proper place of the eighteenth is, to come in between the tenth and eleventh verses of Num. x : for this election of judges, by the counsel of Jethro, was not till they were ready to depart from Sinai, Deut. i. 6—9, &c. Now the reason why the story of Jethro is laid here, is this ; Amalek is cursed, Exod. xvii. 14 : among the Amalekites lived Jethro : now, to show that Jethro found favour, both with God and Israel, immediately after the curse of Amalek, it was fit that Jethro’s coming to Israel should be set down, to show that he fell not under that curse.

Sivan.

Day 1 EXOD. XIX.—Israel comes to Sinai.

2 Moses goes into the mount, and returns.

3 He goes up again, to relate the people’s words.

4 He sanctifieth the people.

5 The people still sanctified.

6 EXOD. XX, XXI, XXII, XXIII.—This morning the moral law is given ; and, before night, those ceremonies, that have nearest relation.

7 EXOD. XXIV.—*Moses’s First Fast of Forty Days.*—

YEAR OF THE WORLD MMDXIII.

Sivan.

The people enter into covenant in the morning; and, before night, Moses goeth into the mount, and stays there forty days and forty nights, fasting.

EXOD. XXV, XXVI, XXVII, XXVIII, XXIX, XXX, XXXI.—God shows him a glorious tabernacle, pitched in mount Sinai, to be a pattern of his, as his was to be of a better. Upon the making of his, the other vanisheth,—as his was to do, when a better came.

The tabernacle was a figure of Christ's body; so was the temple°. For this, they that were absent from Jerusalem, looked always that way in their devotions.

The tabernacle was the fountain of their religion: from which they were taught the favour of God to men through Christ; that religion is the heart of a state; the easiness and perspicuity of the fundamentals of religion; the seven bonds of the church; the ministration of angels; the mediation of Christ, and even every particular concerning his nature and function.

The fabric and ceremonies of the tabernacle, as they be hard to find,—so, being found, they give great delight and information. A serious student may see the fabric and service of it almost as plain in the text, as Moses did in the mount. Take these observations to help to facilitate:

1. The cubits, by which the tabernacle is measured, are but half yards.

2. Those that are translated 'boards,' are planks of a great thickness.

3. The tabernacle was fifteen yards long.

4. The most holy place five yards square every way.

5. The five and five rich curtains were looped together just over the partition, by the vail.—[Here Geneva notes fail.]

6. The silver-foundations lay open to view.

7. The cherubims were pictures of children winged, and bowing forward.

° John, ii. 19.

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Sivan.

8. The pillars, both in the east entrance, and in the division of the 'sanctum,' and 'sanctum sanctorum,' bore out the two vails to view. In this sense, the church is the pillar of truth.

9. The roof of the sanctuary had four covers: the sides, till within three quarters of a yard of the ground, had two; half a yard below that, but one; and the silver-foundation none at all. Such are mysteries in Scripture; the fundamentals of religion plain: other things veiled under one cover,—others, under two; and some counsels of God, past finding out.

10. The fabric and service of the tabernacle, the fountain of ceremonies, well looked into, will show the Romanist most foolishly ceremonious; and his doctrine, concerning the outward worship of God, impious.

Fifty days after Israel's departure out of Egypt, they receive the fire of a law at Sinai, the sixth day of Sivan, in the morning. In the afternoon, he goes up to the mount, and receives fifty-seven ceremonial and judicial laws, of nearest relation to the moral. That night, he writeth them in a book; here is a piece of writing older, by forty days, than the two tables. The next day morning, he causeth an altar to be built, to represent God, and twelve pillars, to represent the twelve tribes. He commands the first-born of Israel to offer sacrifice, and peace-offerings. With the blood he sprinkles the altar, and the twelve pillars. Which^p because they represented the people, they are called 'the people.' And thus, Israel enters into covenant. Which when they were, their elders draw near to God; which, while they were out of covenant, they might not do without danger. Then did they eat a solemn, holy dinner, eating those parts of the peace-offerings before the Lord, which were left at the making of the covenant. And, in the strength of this meat, Moses was in the mount forty days, and forty nights, and ate nothing,—but lived by the words, that proceeded out of the mouth of God. In divine contemplation he seeth Christ, as

^p Here is a figurative speech in the first covenant: so, the bread is Christ's body, in the second.

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he was to be showed to the Jews, till the time of reformation should come, under the figures of a tabernacle, and a priest. The sight of which taught him Christ to the full, in his natures and offices.

In the tabernacle were three crowns, answerable to his three offices; viz. the crown of the law, the crown of the priesthood, and the crown of the kingdom.

The crown of the law was the ark, a chest gilded with gold within and without, as Christ was pure from sin, both in thought and action. The cover was a piece of massy gold, called, 'the mercy-seat,' because it hid the law, and because God from it spake favourably to men, from between cherubims, which once^q were instruments of his indignation.

The crown of the priesthood was on the altar of incense; which stood between the candlestick and show-bread, and sanctified them both by prayer.

The crown of the kingdom was on the table of show-bread: where a several golden dish, applied to every loaf, showed God's special care of every tribe in particular. The measure of meal, viz. two omers, put into every cake, and the cakes set before the Lord on the sabbath-day, put Israel in mind of their sustenance in the wilderness, when their stint on the sabbath was^r two omers. For this, they might justly rely upon him for their daily bread.

Tammuz.

Consider these few things.

I. The angels in the tabernacle-curtains taught only their attendance upon the church, not any action of theirs in the work of mediation: for they were only silent spectators, while the priest did mediate.

II. The best and holiest of Israel's men (at least, that should have been so), the priests,—and the best actions of the priests, viz. sacrificing,—were not holy in themselves, but had their sanctity from other: the priest, from his garments; the sacrifice, from the altar;—that merits might be excluded, and inherent righteousness attributed to Christ only.

^q Gen. iii. ult.

^r Exod. xvi.

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Tammuz.

Day III. The priest never went to offer incense, till he had offered sacrifice: teaching, that he only, that sacrificed himself for man, is to be his mediator.

IV. There was no sacrifice without blood: 'in-cruentum sacrificium' is a stranger to Moses, and to holy language.

V. Moses is still above Aaron in dignity, though he were the younger brother. This might teach Rome subjection to the prince.

VI. God's answering David by the ephod without the ark, teacheth, that God is not bound to the means himself, though he bind us. On the contrary, God not answering Saul by the ark without the ephod, taught him to remember his fact of slaying the priests, which should have worn it.

The stones in Aaron's ephod, rightly understood and readily remembered, give light in many places. As, Rev. xxi, the jasper is the first foundation in the new Jerusalem. This stone was Benjamin's in the ephod. This pleadeth for Paul of Benjamin, and not for Peter of Zebulun, to have pre-eminence in building of the church of Gentiles. The rainbow about God's throne, Rev. iv, is of smaragd colour: the rainbow is the sign of a covenant, Gen. ix. The smaragd in the ephod was for Levi, the priesthood. So here is the true sign of the church, the rainbow of smaragd, the true preaching of the covenant by the priesthood.

17 EXOD. XXXII.—Moses cometh from the mount, and finds the golden calf newly made.

18 *Moses's Second Fast of Forty Days.*—He goeth up again; and is there forty days more, to beg Israel's pardon, Deut. ix. 18.—He wisheth to be 'anathema' for his kindred, according to the flesh. He obtains respite of punishment for the present, but cannot obtain, but that, in time, it shall fall upon them.

EXOD. XXXIII.—The angel of the covenant is threatened to be withdrawn from them; and their conduct to be committed to a created angel.

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Ab.

Day 28 He comes down from the mount again.

29 *Moses's Third Fast of Forty Days and Nights.* EXOD. XXXIV. *to the end of the book.*—He goeth up with two tables, ready-made, again, and stayed forty days and nights more; even all the next month Elul, which consisteth of twenty-nine days.

¶ And, on the tenth of Tisri, Moses cometh down from his third fast. And now God is reconciled to Israel, and the case is well with them. He brings down two new tables; hath commission to begin with the making of the tabernacle. The cloud of glory is restored to the camp again.

And because all these good tidings came to Israel upon the tenth of the month Tisri,—for this, that day is set apart to be observed every year, for the feast of expiation: when the high-priest entered into the most holy place, with blood; an exquisite type of Christ, if it be searched to the quick.

Because Moses had told Israel, at his coming down from the mountain, of the making of the sanctuary;—by which they conclude, it will be long before their removal from Sinai;—therefore, on the fifteenth of Tisri, they begin to make themselves mansions, and booths to lodge in, till their removal: for this, that day is appointed for the feast of tabernacles to posterity.

And now they begin to fall in hand with the work, in the same month that the world began. And in it are six special works, like those of the creation.

All the men, from twenty years old and upward, contribute, each one, half a shekel for the silver-foundation. Some gave something else. And the women bestow their pains of spinning and sewing, and their looking-glasses.

These six months, current, are they busy. Against the first month of the next year, all is ready. So, on the first of Nisan, A. M. MMDXIV, they begin to set the tabernacle up: which was six days in doing. When it is finished, the cloud descends on it.

Thus ends Exodus, in a cloud; under which we are to look for a more perfect tabernacle, not made with hands: in which the Godhead should dwell bodily, as the cloud here.

SECTION V.

LEVITICUS.

CHAP. I, II, III, IV, &c.; even all the book: for these things were delivered to Moses in the beginning of the month Nisan. On the fourteenth day, they keep the Pass-over: therefore, read next Num. ix, all the chapter; and chap. x. to ver. 11.

Out of the tabernacle, newly erected, God giveth ordinances for the service of it, in sacrifice of all kinds, the office of the priest, &c. Which his sons missing in, die by fire^s; as also Shelomith's son, by stones^t.

These ceremonies of Moses, some were doctrines of faith,—some, of manners,—and some, of both. Study them pressly; for they are of infinite sweetness and satisfaction. Measure the rest by the one law of clean and unclean: which, among other things, ground us in these doctrines:

I. That nothing is unclean to be touched, while it is alive, but man^u.

II. There are degrees of uncleanness; leprosy, the greatest.

III. Every one that came to be judged of by the priest, was unclean, though not leprous.

IV. The priests could not make, but only pronounce, clean and unclean. The power of the keys is spoken of from this place, and in this phrase.

V. Every priest had this privilege, as well as the high-priest. Hence must we understand, that Peter's power of the keys was not singular.

VI. He that was leprous all over, was to be pronounced clean: for it appeared, that all the poison was come forth. But he that had any live flesh, that showed not leprous, was unclean. A doctrine against merit, and the power of man to good.

VII. No final excommunication, but for leprosy.

VIII. The priests, that were to be judges of leprosy, could not be tainted with it. Hence, when Aaron and Miriam are both in the same fault, of murmuring against Moses,—Miriam is struck with leprosy, but Aaron is not. So, when king Uzziah would be meddling with the priest's office, God

^s Lev. x. 2.

^t Lev. xxiv. 23.

^u See Matt. xv. 11.

useth no other way to chastise him and to show him his error, than by striking him with leprosy, with which the true priests could not be tainted.

SECTION VI.

NUMBERS.

CHAP. I, II, III, IV.—IN the beginning of the last month, the sanctuary was pitched: and so is their camp, in the beginning of this second month.

All Israel numbered, from twenty years old, and upward. None of this number are to enter Canaan. Levi was exempt from this curse; and, therefore, they are numbered by themselves.

Their camp is pitched; the sanctuary, in the middle; for religion is the heart of a state. The Levites, at a distance, pitch next it, in a quadrangular body, clean about it: at a greater distance, even about them, two thousand cubits from the tabernacle, pitched the body of the army, in the same form, every side of the square carrying its several colours: Judah, the picture of a lion; Ephraim, a bullock; Reuben, a man; Dan, an eagle. Compare this with God's dwelling in the church of the Christians, Rev. iv.

NUM. V, VI.—The law concerning the unclean, and the suspected wife; that their new-pitched camp might be pure: and of Nazarites, the only votaries of the laity.

NUM. VII, VIII.—The princes offer to the sanctuary. More ordinances about it. About this time comes Jethro to Moses. His long absence had been because of distaste he took at Moses, for sending Zipporah back, when he went for Egypt.

Israel removes from Sinai, having pitched there a whole year, within some few days.

Then should you go to chap. x. ver. 11: but take in Exod. xviii. before. Then read Num. x, from ver. 11 to the end of the chapter.

NUM. XI, XII.—The people's murmuring causeth a plague. Aaron's and Miriam's murmuring against Moses's heathenish wife, which was but newly come among them.

NUM. XIII, XIV.—The decree of their wandering in the wilderness eight-and-thirty years longer, and that all that

were numbered at Sinai, should not enter Canaan, cometh forth irrevocable.

Read here Psalm xc, which was made upon this decree.

NUM. xv, xvi.—Some laws given to those, that should enter the land.

Korah, Dathan, and Abiram, murmur against the function of Moses, and the priesthood of Aaron. They are punished alike in kind, but not in degree: Korah's sin was not altogether so heavy as the other. He was of the priestly tribe, Levi; therefore, for him to affect the priesthood was not so heinous, as for Dathan and Abiram, who were merely laymen. Answerably, Korah's punishment was not so heavy as theirs: for all their children were swallowed up with them,—but Korah's were not. Samuel came of Korah, and some psalmists, that made divers psalms.

NUM. xvii.—Aaron's priesthood is justified, by the budding of his withered rod; as a priesthood should bud, when Aaron's was withered.

NUM. xviii, xix, xx.—Upon this approval, special services for the priests are appointed. Miriam dieth in their last wandering year. Moses and Aaron excluded out of Canaan, for being more angry at Israel, than God himself. This showed, that the promise aimed at better things, than the land of Canaan; out of which, even the holiest among them they see excluded.

NUM. xxi.—Sihon and Og overcome. It is six-and-twenty generations since the creation. Answerably, the hundred-and-thirty-sixth Psalm doth six-and-twenty times extol the mercy of God, "His mercy endureth for ever:" beginning the Psalm from the creation, and ending it in the overthrow of Sihon and Og. By which, Israel first took possession of the land promised.

NUM. xxii, xxiii, xxiv.—Balaam is hired to curse Israel, but cannot: he curseth Rome for crucifying Christ, chap. xxiv. 24. This is the groundwork of the Revelation.

NUM. xxv.—Balaam, when he cannot curse, lays a stumbling-block in Israel's way, by bringing Midianitish women among them: by whom they fall to lewdness; which procures a plague among them, that sweeps away those, that were yet left of the account at Sinai.

NUM. xxvi.—When the old stock is gone, they that must

enter Canaan, are numbered. Thus, as they were delivered Moses by number, by number he delivers them up.

From hence to the end of the book, all things are facile, and in order.

SECTION VII.

DEUTERONOMY.

MOSES, in the eleventh month of the last year of their wandering, rehearseth and explaineth precedent laws and stories. He blesseth all the tribes, but only Simeon; giveth Judah priority of Levi; dieth, and is buried by Christ; who was to bury his ceremonies. The cloud of glory departeth upon Moses's death.

SECTION VIII.

JOSHUA.

JOSHUA, of Joseph, succeedeth him, to bring them into Canaan, as Joseph had brought them into Egypt.

This book contains a story of seventeen years, beginning from Nisan the sixth, A. M. MMDLIII. The first seven years are spent in wars; and then have they peace, and set up the tabernacle in Ephraim, and call the town 'Shiloh,' i. e. *Peaceable*.

JOS. I, II.—God gives Joshua authority, and even puts the law into his hands, as that was the manner^t of crowning their kings. This was the sixth of Nisan; that day he makes proclamation of removal, after three days complete; and withal, that day sends two men to spy Jericho; who take up their lodging in a victualler's house, called Rahab, an honest woman, though of a scandalous profession. But they come out again that night. The seventh day they lie in the mountains; the eighth day, they return.

JOS. III.—The ninth day, the people march along upon Jordan's banks down, till they come over-against Jericho. The ark leadeth the van.

JOS. IV.—They pass Jordan on the tenth; the waters being

^t 2 Chron. xxiii. 11.

divided four thousand cubits, besides where the body of the army marched in two parts.

Jos. v, vi.—The eleventh, twelfth, thirteenth days, they are busy about circumcision. On the fourteenth, they keep the Passover; and so are sensible of both their sacraments at once. Till the twenty-first, at even, is their Passover-week. From thence, they strangely besiege Jericho, compassing it seven days, according to the seven generations, since the land was promised. The spoil of this town must deservedly be, as the first-fruits of Canaan, due to the Lord.

Jos. vii.—Which Achan meddling with, makes Israel abominable. In the valley of Achor, which is here the beginning of their trouble, must be the beginning of their hope^u.

Jos. viii.—Ai taken, and the spoil given to the soldiers. And here they begin to take possession of Canaan: "Then Joshua builds an altar," just where Abraham^v had done, when he took possession of the land by faith.

Jos. ix.—The Gibeonites deceive by colour of antiquity.

Jos. x, &c.—A miraculous day, of thirty-six hours long. A human history, the book of Jasher, cited, as Paul cites heathen poets, and Talmudic doctors.

From hence to the end of the book, is a survey of the land, and some few histories interlaced; of no scruple for order: only the story of Caleb's taking of Kirjath-sepher, chap. xv. 14, is rehearsed, Judg. i. 12, as if it were after Joshua's death; but, in this book it is in the proper place. It is rehearsed in Judges, because, there speaking how Judah was appointed captain by God, it relates this story, to show why Othniel was looked after rather than any other of Judah, because of his valour tried before in this action.

SECTION IX.

JUDGES, CHAPTER I.

GOD, to make easier way for Israel's possession of the land of the Amorites, useth the Amorites for their furtherance. So Sihon and Vahob, king of Moab, fall to wars; and Sihon taketh land from Moab, that Israel might take it from him, that was an Amorite; for with a Moabite they might not

^u Hos. ii. 15. John, iv.

^v Gen. xii.

meddle. So Adoni-bezek, and his neighbour-kings, fall to civil wars, and he conquers seventy of them ready to Israel's hand. So that when they have conquered him, they have conquered so many. They cut off his thumbs and great toes, and bring him to the great town of the kingdom, Jerusalem, and there, for terror to others, do publicly kill him.

The things, next related after the overthrow of Adoni-bezek,—as, the taking of Jerusalem, Hebron, and Kirjath-sepher,—were done in Joshua's time: but they are rehearsed for this reason, that we might see that Judah was chosen general after Joshua's death, by God; that Israel might war under one, to whom they were used and acquainted: for Judah was made general by Joshua, even in his life time: and this matter of Othniel named here, to show, why he is made judge afterward.

In the rest of the chapter the order is proper; only, whereas some things are mentioned here, which are mentioned in Joshua's book, as ver. 27. 29, about Israel's not expelling the Canaanites; it is to show, that as it was not done before Joshua's death, so neither was it done after.

For which they have heavy tidings from God. Joshua's age and death mentioned again, to show, that, in his time, all was well with them. After the tenth verse of this chapter, take in the seventeenth, eighteenth, nineteenth, twentieth, and twenty-first chapters of this book; for hereabout is their order: for howsoever these stories be laid in the end of the book, yet were the things, there mentioned, done before any judge arose in Israel. For the evidencing of which, consider, first, the connexion of the passages there mentioned, one to another.

JUDG. xvii, xviii, xix, xx.—Micah, of Ephraim, set up an idol, as Jeroboam, of the same tribe, did afterward. The Danites take it away, even in Micah's lifetime, and set it up publicly in Dan, as Jeroboam also did afterward. And Jonathan, a grandchild of Moses, is the first public idolatrous priest. This Moses had, for marrying in an idolatrous line. Dan, for idolatry first set up in his tribe, is not sealed^v, among Israel. Upon toleration of idolatry, all iniquity follows; so that a city of Israel becomes Sodom. Against this city all Israel goes, by God's permission, to war; and yet forty thousand are slain by a most wicked tribe.

^v Rev. vii.

Thus did God avenge his own cause, when none of Israel would be zealous for him against the idolatry newly set up; and yet all of them could be so sensible, and vindictive of injury done to a whore.

JUDG. XXI.—When God hath used Benjamin to execute his wrath against Israel, for not punishing Dan's and Micah's idolatry; he useth Israel to punish Benjamin, for not delivering up Gibeah to justice for her villany. Thus is the story knit to itself.

Secondly, Consider, that the beginning of this book is the proper place for these histories, though they be laid in the latter end. For,

1. The Israelites follow idols after the death of the elders, Judg. iii: Micah is the first that sets it up.

2. There is no king in Israel then; that is, before any judge rose.

3. The Danites are not yet settled; that could not be long after Joshua's death.

4. Phinehas is yet alive, chap. xx. 28: so that we must needs cast things into the thirty-second year, ascribed to Othniel's judgeship, before Chushan afflict them.

Thirdly, Consider the reason, why the stories are so mislaid:—it is, that the eleven hundred pieces of silver, that made Dan's public idol [chap. xvii. 2], and the eleven hundred pieces of silver from every Philistine prince [chap. xvi. 5], that brought Samson of Dan to his end untimely, might be laid together for secret instruction to the reader.

Then return to chap. ii. ver. 11; and from thence to the end of the sixteenth chapter, there is no scruple for order. Only the book of

RUTH

is to come in about the beginning of this book; but the exact place where, is not easy to find. Thus near you may go:—Salmon begat Boaz^w of Rahab, and Boaz married Ruth [Ruth, ch. ult.]: Salmon came with Joshua into Canaan, and Boaz was in the next generation: allow Rahab to live two years in Israel, before she had a child by Salmon; and withal, allow Boaz to be seventy or eighty years old, before he marry Ruth; yet is Ruth's story, then, about thirty years before

^w Matt. i. 5.

3. There be psalms, which have no title, yet the subject and phrase, in divers of them, give strong presumption upon the occasion: as, Psalm i, upon the fall of man, by “the counsel of the ungodly,” &c.: and this shows his reparation by the contrary. So, when Israel and Judah are parted, because of Rehoboam’s heavy yoke^y, Christ, that must join them again^z, works it by the contrary, “Take on you my yoke, which is easy, and burden light.”—Psalm ii, upon the fall of Israel from David’s house, whom God had appointed king in Sion. And thus the fall of Adam and Israel are handled together, Psalm cxxxii, upon the bringing of the ark to Jerusalem: which when it was captived from Ephratah, or Shiloh in Ephraim, and stayed afterward twenty years in Kiriath-jearim, ‘the city of the wood,’ David provides it a habitation in Jerusalem, &c. So in divers others, the occasion of itself shows itself: but I will not forestall your own finding of them.

4. Divers psalms in the original are alphabetical; but few of them have the alphabet true, for some reason or other admirably divine: so one letter, in Jeremy’s alphabetic Lamentations, is altered constantly, for secret and sweet reason.

5. For the order of the Psalms, why they be so laid, in many of them the reason shows itself at the first sight; in others, it requires a narrow scrutiny.

The first and second Psalms, made upon occasions so far distant in time, yet laid together for special reason, as was touched before.

The fiftieth Psalm, in ver. 8, and 14, 15, refuseth all sacrifice, but prayer:—that the fifty-first Psalm offers, ver. 16, 17, and easily shows, why these two be laid together.

Psalm cxxxvi, the mercy of God brings them to possession of the land of promise:—Psalm cxxxvii, brings them into captivity; and shows, that their living in the land of Canaan was so sinful, that it was not to be mentioned.

These, and other observations may be gathered out of this exquisite book of the Psalms, conducing to further the understanding in reading it. But your eyes be their own observers and judges.

1 SAM. xvii. Here take in Psalm ix, made upon Goliath’s death.

1 SAM. xviii, xix, at ver. 12, take in Psalm lix.

^y 1 Kings, xii.

^z Hos. i.

1 SAM. xx, xxi, at ver. 12, take in Psalm lvi; and at the end of the chapter, Psalm xxxiv.

1 SAM. xxii: here take Psalm lii.

1 SAM. xxiii: about ver. 24 comes in Psalm liv.

1 SAM. xxiv: at ver. 4, read Psalm lvii.

1 SAM. xxv, xxvi, at ver. 9, where David bids Abishai, "destroy not Saul," may seem to give occasion of Psalm lxxv; as the same words in the cave did of Psalm lvii, which bears the same title.

1 SAM. xxvii: between ver. 7 and 8, comes in 1 Chron. xii. from the beginning to ver. 23. Then return to ver. 8; and from thence to the end of the book, is no interposition; only with the last chapter read 1 Chron. x.

2 SAM. i, ii: to the three first verses, read 1 Chron. xi. 1—3.

2 SAM. ii. iv, and v, to ver. 4; there take in 1 Chron. xii. from ver. 23 to the end. Then return to

2 SAM. v. 4, to the end of ver. 10, and with it read 1 Chron. xi. from ver. 4, to the end of ver. 5. Then read 2 Sam. v. from ver. 11 to the end; and with it read 1 Chron. xiv.

2 SAM. vi. 1 Chron. xiii. xv, xvi.

2 SAM. vii. 1 Chron. xvii.

2 SAM. viii. 1 Chron. xviii; and, at ver. 12, take in Psalm lx.

2 SAM. ix, x. 1 Chron. xix.

2 SAM. xi, xii, and 1 Chron. xx. 1—3.

2 SAM. xiii, xiv, xv, xvi, xvii, xviii, xix, xx, xxi, to ver. 18.

2 SAM. xxi: at ver. 18, and forward, take in 1 Chron. xx. from ver. 4 to the end.

2 SAM. xxii. Psalm xviii.

2 SAM. xxiv. 1 Chron. xxi.

1 CHRON. xxii, to the end of chap. xxvii.

2 SAM. xxiii. 1 Chron. xi, from ver. 10 to the end.

1 KINGS, i.

1 CHRON. xxviii, xxix, to ver. 26.

1 KINGS, ii, to ver. 10, 11; read 1 Chron. xxix. ver. 26—30.

1 KINGS, iii. 2 Chron. i.

1 KINGS, iv; at the end of which come in the

PROVERBS.

1 KINGS, v. 2 Chron. ii.

1 KINGS, vi, 2 Chron. iii, to ver. 15.

1 KINGS, vii, from ver. 13 to the end. 2 Chron. iii. ver. 15—17, and 2 Chron. iv.

1 KINGS, viii. 2 Chron. v, vi, vii.

1 KINGS, vii, from the beginning to ver. 13.

1 KINGS, ix. 2 Chron. viii.

1 KINGS, x. 2 Chron. ix, to ver. 29. Hereabout the book of

CANTICLES

falleth in: for it was made after the house of Lebanon was built, Cant. vii. 4.

1 KINGS, xi, to ver. 41. Here take in

ECCLESIASTES,

which was Solomon's repentance after his grievous fall.

1 KINGS, xi, ver. 41—43. 2 Chron. xi, ver. 29—31.

1 KINGS, xii, to ver. 25. 2 Chron. x, xi, to ver. 5.

1 KINGS, xiii, xiv, to ver. 21.

2 CHRON. xi, from ver. 5 to the end of chap. xii: and with it, read 1 Kings, xiv, from ver. 21 to the end.

2 CHRON. xiii. 1 Kings, xv, to ver. 9.

2 CHRON. xiv, xv, xvi. 1 Kings, xv, from ver. 9 to ver. 25.

1 KINGS, xv, from ver. 25 to the end.

1 CHRON. xvii.

1 KINGS, xvi, xvii, xviii, xix, xx, xxi.

1 KINGS, xxii. 2 Chron. xviii.

2 CHRON. xix, xx.

2 KINGS, i, ii, iii.

2 CHRON. xxi.

2 KINGS, iv, v, vi, vii, viii, to ver. 25.

2 KINGS, viii, from ver. 25, to the end of chap. x: and withal, read 2 Chron. xxii, to ver. 10.

2 KINGS, xi. 2 Chron. xxii, from ver. 10 to the end of chap. xxiii.

2 KINGS, xii. 2 Chron. xxiv.

2 KINGS, xiii. Hereabout cometh in the book of

JONAH.

From hence to the end of these books, the story of the collateral kingdoms, while they both stand,—and of Judah's alone, when the other is fallen,—is laid so orderly, that it is mere transcription, and no more, to lay them here. And so, indeed, hath it been hitherto; but I was willing to lead them thus, so

far as they kept within their own two channels. But now they branch themselves into more heads, viz. the books of the prophets; their order, which the text hath entire, without misplacing in these two books, needs not to be looked at so much in itself, as these other to be brought to it.

SECTION XI.

THE PROPHETICAL BOOKS.

IN some places, the titles of the prophecies tell where to lay them; others, that are silent in that kind, the Jews have the like general rule for, that they had for the Psalms: 'That an undated prophecy is to be laid in the same time, that the next dated before is;' as, Joel to be contemporary with Hosea, —Obadiah and Jonah, with Amos, &c.

Their rule holds well for the general; but, for particular computation of the precedence of prophets, that lived under the same kings' reigns, you must go into farther inquiry. As, Jonah lived in the times of Amos, according to their rule it is true:—but whether Jonah or Amos prophesied first, is the query. Upon examination you will find Jonah before Hosea himself; who is said^a to have had the word of the Lord 'first' come to him. Of such things you may be your own judge.

Those prophecies, that be dated by the reign of kings, apply to the time; those that be not, apply to those dates, and thus may you come to the captivity. Jeremiah especially is punctual in pointing out his chapters by such and such years, till the seventy of the captivity begin, whereof he prophesied. The captivity-books do the like for their time; but cannot be so well, nor to satisfaction relished, as by casting into a chronicle, which I do much urge, and desire of you.

By this you yourself will find what is not possible to express to you; especially the sweetness of that obscure place^b, "Revive thy work in the midst of the years:" which, if you grow a Scripture-chronologer, will be so far from obscurity, and from requiring light from other things, that it will give light to them; especially to the settling of the beginning of the seventy years' captivity. Which when you have found, you have a thread, whereupon to weave the most part of Daniel and Ezekiel. Then resolve what is meant by Cyrus's "first year," Ezra, i. 1, and where to begin your seventy sevens in

^a Chap. i. 2.

^b Hab. iii. 2.

Daniel ix, which must end in Christ's death;—and you have a thread to lead you through Ezra, Nehemiah, Haggai, Zechariah, and Malachi, till you come to the New Testament.

SECTION XII.

THE NEW TESTAMENT.

WHEN Haggai, Zechariah, and Malachi were dead, the Talmud itself confesseth, that the Spirit of God departed from Israel, and went up. They, in Acts xix. 2, knew this Talmudic speech, when they say, “They knew not, whether the Holy Ghost were descended again.” This Spirit was restored in the various gifts^c of tongues and prophecy,—as the cloud of glory, that went up at Moses's death, was, at the transfiguration^d of Christ, &c. So that the spirit and glory of the Old Testament is light upon the New; and so it hath a double glory: and as the cloudiness of the Old, so the brightness of this, requireth a good eyesight of the mind and understanding.

In the reading of the New Testament, I find two things especially of singular use:

I. In the evangelists, as in the Old Testament, to search out the true and exact order, which the continuation of the history requireth. The evangelists being four in number, and being all to write one and the same story, must either not write the same things; or, if they did, must not write them in the same style and order: otherwise had the uniformity of their story and phrase been but repetition, if not confusion. But while they either vary in matter or phrase, or in order, this breeds the best concert. Their difference of matter and phrase is easily seen, and easily reconciled: but their change of method and order requireth some skill to tune to a unison. Like him in Plutarch, that would first play rude and harshly to his scholars, before they should hear true concert,—so have I to you, after my rude and rough course, gone a little way before you in the gospel in this course; that yourself may tune to yourself more pleasing music. Where I have laid the evangelists together, you may see they tune themselves, and the music is sweet: let my descant invite you to a better strain.

II. In reading of the New Testament, never take your eye

^c Acts, ii.

^d Luke, ix. 32, 33.

off the Old; for the New is but again that in plainer phrase. God himself hath taught us by the writing of the Scripture, what is the best way to read: for he hath folded the two Testaments together; so that, as the law begins, so the gospel ends; and as the prophets end, so the gospel begins; as if calling upon you to look still for the one in the other.

Moses and Elias, law and prophets, were evangelists, as well as Matthew and the other: so that he that sees not Christ in them first in a cloud, sees him not in the other in glory. What did ever Christ do or suffer, which you may not see in the law and prophets? which, laid to the gospel, shows the more lustre. It were worth study and labour, to trace Christ throughout all the Old Testament, and to see a gospel written by Moses and Elias, concerning Christ's actions, passion, and doctrine. To show my meaning, take here in brief what you may, at leisure and study, enlarge, as you read.

SECTION XIII.

EVANGELIUM MOSAICO-PROPHETICUM.

CHRIST's Two Natures taught in the Garden.—When Adam had sinned, God promised to him One, that should break the head of the serpent, who could be no other than God. But he should become the seed of the woman to do this, and so be man. When the fulness of time came, when the sceptre^c was even ready to depart from Judah, and the stem of Jesse^d even worn to the root, and the feet of the great image^e broken, and the other parts fallen,—this came to pass: for when Chittim afflicted^f Eber, and Augustus taxed all the world, and, among the rest, the Jews,—Jesus is born; having been taxed in his mother's womb, as Levi paid tithes in the loins of Abraham. His mother was a virgin, yet bare him against the course of nature, as barren women had done the like above it. Immediately after his conception, she goeth to Hebron, where Abraham had his first land,—and David, his kingdom: there she keeps her swelling belly undescried three months, as Moses was hid three months after he was born: which when her husband detected, he was incensed, till, like Tamar^g, it was clear she was without fault.

^c Gen. xlix.

^d Isa. xi.

^e Dan. ii.

^f Num. xxiv.

^g Gen. xxxviii.

In Tisri she brings forth her son; at what time of the year sin came into the world; and at what time of the year the solemn festival of expiation of sin was; and what time of the year the great jubilee-year began; a type of Him, who should work release.

At two years old, he is visited and worshipped by wise men of Persia; who, among the records laid up there, had found Daniel's^g prophecy of the time of the Messiah. Upon the appearance of a new star, they know the time is come; and from Persia, from whence Cyrus had done good to Jerusalem, they come thither. Herod, of Esau, persecutes Christ into Egypt, whence Pharaoh had persecuted Moses; lest Christ should surprise Herod of his kingdom, as Jacob had done Esau of his birthright and blessing; for now had Esau shaken off the yoke of Jacob,—as Gen. xxvii. 40.

At twelve years old, Christ shows his wisdom in the Sanhedrim; at which age, Solomon had done his, deciding the matter of the two harlots.

At thirty years old, he is baptized and anointed by the Holy Spirit, and begins to publish the gospel: at which age, the priests^h entered their office,—Josephⁱ, his honour,—and David^j, his kingdom. He is tempted, as Eve, to the lust of the flesh, the lust of the eye, and the pride of life; but overcometh, having fasted forty days and nights, as did Moses and Elias in Horeb: so did he in the very same place.

Upon his return by Jordan^k, John teaches the people, that he was the aim of the paschal lamb, which, every year,—and the offering lamb, which, every day,—was sacrificed. At Cana of Galilee^l, he turneth water into wine: that, beginning with the elements, and changing their form,—his working miracles upon things composed of the elements, might be without exception: so did Moses in his wonders in Egypt. At the first Passover after his baptism^m, he casteth out buyers and sellers in the temple; coming to his own house, purgeth it, and the sons of Levi, Mal. iii. 1—3. Heⁿ teacheth, what the “Spirit, moving upon the waters^o,” and the brazen serpent^p, aimed at. In^q the valley of Achor, he telleth an adulterous woman, what Hosea's^r adulterous wives represented; and briefly and sweetly expoundeth to her all Hosea's pro-

^g Dan. ix.

^k John, i. 29.

^o Gen. i. 2.

^h Num. iv.

ⁱ John, ii. 9.

^p Num. xxi.

^l Gen. xli. 46.

^m John, ii. 14, 15.

^q John, iv.

^j 2 Sam. v. 4.

ⁿ John, iii.

^r Hos. ii. 15.

phesy. He^s chooseth Galilean disciples of Nephtalim, who must “give goodly words^t,” and Zebulun and Issachar, who must bring men to God, to “offer righteous sacrifices^u.” He healeth diseases at distance^v. He^w pronounceth the blessings upon a mount, which, upon their entrance into Canaan, should have been pronounced with the curses, and in number; but were not^x. In his sermon there he destroyeth the doctrine of the scribes, pharisees, and sadducees, “the three shepherds whom his soul hated^y.” He^z would not own his mother, nor acknowledge his brethren^a, when they went about to hinder the work of the Lord. He seeks to unite Judah and Israel under one head^b, by tendering an “easy yoke,” to them that were parted by the threatening of a heavy^c.

He opens his mouth in parables, as Psal. xlix. 2; and, from that very psalm, showeth the state of luxurious rich men [Luke xvi], and giveth more to the Scriptures than to the words of apparitions [Luke xvi. 31], from Isa. viii. 19, 20. Upon^d mount Tabor, a place once of offence^e, the cloud of glory, that departed at Moses’s death, is restored; and out of that cloud a voice proclaimeth him that great Prophet^f, to whom all must hearken.

When he had lived thirty-two years and a half, the time that David reigned in Jerusalem^g, and had preached and opened the kingdom of heaven three years and six months, the time that Elias shut heaven by prayer^h, he is sold by his disciple Judas, as Joseph was by his brother Judahⁱ, for thirty pieces of silver, the price of a servant^j,—is apprehended among the oil-presses^k under mount Olivet,—and from thence begins to “tread the wine-press alone^l.” He is condemned by the policy of Rome^m: is delivered up to be crucified at the time of Adam’s creation, and setting in Eden: is nailed to his cross at the time of Adam’s fall: dieth at the time of Adam’s censure: is six-and-thirty hours under death, the length of the first day of the world to one part of it. His grave is as the ark, with an angel at either end. He riseth the third day after the Passover, and is as the first-fruits of the dead:

^s Matt. iv.^t Gen. xlix.^u Deut. xxxiii. 19.^v Psal. cxlvii, &c.^w Matt. v.^x Deut. xxviii.^y Zech. xi. 8.^z Mark, iii. 3.^a Deut. xxxiii. 9.^b Hos. i. 11.^c 1 Kings, xii.^d Luke, ix.^e Hos. v. 1.^f Deut. xviii.^g 2 Sam. v. 5.^h Luke, iv. 25.ⁱ Gen. xxxvii.^j Exod. xxi. 32.^k ‘Gethsemane,’ in Hebrew, signifies, *a press for olives*, to press out the oil.^l Isa. lxiii. 3.^m Num. xxiv. 24. Rev. xi. 8.

liveth forty days after on earth, and breatheth on his disciples the Holy Spirit, as he had done upon Adam the 'spirit of life:' is taken up visibly, as Elias; and now offers up our prayers to God, as the priest did incense after sacrifice, &c.

These things 'raptim:' but a deliberate, sad eye, with leisure, might bring all the New Testament, or the most, both for words and sense, from the Old:—and this I ever held the surest way to expound both.

SECTION XIV.

THE ORDER OF THE EVANGELISTS.

THE proper order of the evangelists, as they should be laid, to make an entire continued story, I have laid before you, till you come within a twelvemonth of Christ's death. That last year's story you will find to be like Moses's last month's work, a Deuteronomy, or a rehearsal of divers things, that went before. Ingenuity needeth not always to be led by the hand: for the search of the last year of Christ's life, I have left to yourself. By this you will conclude, what it cost to lay the rest. But when you have done the work, itself will pay you for your pains.

Among other things, as you go, have a special eye to the thirteenth of John, about the supper there mentioned: which not well marked, hath lost men themselves, while they have gone about to find what is not there to be found.

Great doctors having, 'ex professo,' undertaken to write of that chapter, have missed the first verse, and so spoiled all: concluding the supper there spoken of to be the Passover-supper, when the first verse plainly tells, it was before the Passover; and two days, as St. Matthew explains. The Popish tenet, of Judas's real receiving of Christ, had been choked here, had men but had eyes and minds to see and embrace truth.

SECTION I.

LUKE, I, from the beginning of the chapter to ver. 5.

Seeing that none of the evangelists use a preface, but St. Luke, his may fitly be a general preface to them all.

SECTION II.

JOHN, I, from the beginning to ver. 15.

The preface being made, the story is to begin: and, most properly, Christ's divine nature is first to be handled.

SECTION III.

LUKE, I, from ver. 5 to ver. 57.

The order here shows itself.

SECTION IV.

MATT. I, all the chapter.

The reason of the order is to be seen by the texture of the story :—Mary, upon the words of the angel, presently conceives with child. She goes to her cousin Elisabeth, to see the truth of the angel's words, "Thy cousin Elisabeth hath conceived." She stays with her three months [Luke i. 56]; then returning to Joseph, from whom she had been so long absent, he perceiveth her great belly, as Gen. xxxviii. 24. So that it is plain to see, how properly the eighteenth verse of Matt. i. follows, in order of time, the fifty-sixth verse of Luke i. The evangelist lays the genealogy before, that every reader might be his own expositor upon those words of the angel, ver. 20, "Joseph, thou son of David." The last verse, "He knew her not," &c. is all that this evangelist speaks about the birth of Christ. This may be as a brief relation, upon which suppose the two next sections to be as expositions.

SECTION V.

LUKE, I, from ver. 57 to the end of the chapter.

When Mary departs to her own house, her cousin Elisabeth hath but one month to go with child. This makes this dependance necessary.

SECTION VI.

LUKE, II, from the beginning to ver. 40.

The coherence here is apparent of itself.

SECTION VII.

MATT. II, all the chapter.

Observe, that Christ was two years old, when the wise men came to him, ver. 16; and your own eye will show and justify the order. What St. Luke saith, chap. ii. 39, "They returned to Nazareth," means the same time; that that of Matthew doth, chap. ii. 23: but Luke speaks briefly, because he hath no more to say of Christ; till, at twelve years old, he bring him from Nazareth to dispute in the temple.

SECTION VIII.

LUKE, II, from ver. 40 to the end of the chapter.

From Christ's return from Egypt to Nazareth, till he was twelve years old, the gospel mentioneth nothing of him. This makes the dependance plain.

SECTION IX.

MATT. III, all. Mark, i, from the beginning to ver. 12; Luke, iii, from the beginning to ver. 23: only the eighteenth, nineteenth, and twentieth verses, about John's imprisonment, are to be reserved to another place.

Compare the three evangelists together: one will help to explain another. You see the gospel itself doth enforce this order, by relating nothing since Christ's twelfth year old till his baptism, when he was nine-and-twenty complete, or thirty current. All the time of his youth, till now, Christ was a carpenter: but did now and then some miracles privately in the house, for enlarging their commons, when they were short. He is now baptized in Tisri.

SECTION X.

LUKE, III, from ver. 23 to the end of the chapter.

How divinely St. Luke placeth this genealogy at Christ's baptism, is to be seen by looking on the promise, Gen. iii. 15. Upon which, this, and that which follows in the next chapter, is a glorious exposition: "The seed of the woman shall break the head of the serpent," by the power of the gospel: which gospel when Christ beginneth to preach, as from his baptism he doth, the evangelist shows, through seventy-five descents, even from Adam, that he was that seed promised to Adam; and in the next chapter, how he begins to break Satan's head,—Luke, iv. 1—4, &c.

SECTION XI.

MARK, IV, from the beginning to ver. 12.

MARK, I, ver. 12, 13.

LUKE, IV, from the beginning to ver. 14.

That this temptation of Christ was immediately after his baptism, Mark shows, ver. 12.

About the order of the two last temptations, Matthew and Luke differ. Matthew's order is the true. Luke in-

verts it, and sets his temptation at Jerusalem last, and concludes, that “the devil departed from him for a season:” intending to show where it is, that the devil returns to him again in sore temptation,—namely, at Jerusalem, in Judas, and the Jews: or, he leaves him in his last temptation at Jerusalem, that you may look for him there, before he go into Galilee.

SECTION XII.

JOHN, I, from ver. 19 to the end of the chapter.

After that the Holy Ghost, by descending upon Christ, had evidenced him to be the Holy One of God, John Baptist publisheth this to all comers, ver. 15; and answers no other thing to the priests, that are sent to question him, ver. 19 to 28. The next day, ver. 29, John seeth Jesus coming again out of the wilderness to Jordan, &c. The next day after that, ver. 25, Andrew and Peter follow Jesus.

SECTION XIII.

Christ's first Passover after his baptism.

JOHN, II, all the chapter.

The first words, “And on the third day,” are evidence enough of connexion.

SECTION XIV.

JOHN, III, all the chapter.

Jesus, in chap. ii. ver. 13, is at Jerusalem at the Passover. Thereabout he continueth till Pentecost, and the feast of tabernacles, be over: for at those times also every male Israelite must be at Jerusalem. In this space is this conference with Nicodemus: and in this space Jesus travellet Judea, and his disciples baptize, as John also did till now, ver. 23.

SECTION XV.

LUKE, III, ver. 18—20.

Conceive the continuation of the story thus:—John baptized in Ænon, as John, iii. 23. Multitudes resort to him. The ceremonious Jews begin to cavil about the dignity of Mosaical purification, in comparison of his baptism and Christ's. He stands out for baptism, and extols it

from Christ, the author. Here the Jews have a quarrel against him, for crying down Moses's rites. This, Herod readily embraceth, as a fit opportunity for him to vent his malice, which had been long conceived against John, about the matter of Herodias; but, for shame and fear, Herod could not execute it. Now, when the Jews offer so fair an occasion, Herod shuts him quickly up in prison.

SECTION XVI.

JOHN, IV, all the chapter.

Jesus soon heard of John's imprisonment, and of the pretended cause, because he had many disciples, to the neglect of Moses. Now, when Jesus knew, that the pharisees heard, that he had more disciples than John, and therefore was in the same danger,—he gets out of Judea. This links this passage through Samaria to the foregoing section, and ver. 43 and 54 knit the chapter to itself.

SECTION XVII.

LUKE, IV, from ver. 14 to ver. 31.

The connexion is apparent, the things preceding considered. The fourteenth verse may be as an 'Epiphonema' to the preceding section; the first word being changed from "*and*" to "*thus Jesus returned,*" &c. With it, and with the same inversion, may you take ver. 12 of Matt. iv: "*Thus, when Jesus heard that John was committed to prison,*" &c.

SECTION XVIII.

MATT. IV, ver. 13—17.

MARK, I, ver. 14, 15.

LUKE, IV, the beginning of ver. 31.

The unkind usage of his townsmen, the Nazarites, makes him to leave the town, where he was brought up, to go to another, Luke, iv, ver. 30 and 31, show the coherence.

SECTION XIX.

MATT. IV, ver. 18—22.

MARK, I, ver. 16—20.

LUKE, V, from the beginning to ver. 12.

Matthew and Mark make the order conspicuous. Luke hath put in two miracles, between the last section and this,

viz. healing a demoniac in Capernaum-synagogue, and of Peter's mother-in-law at home:—which were done after the calling of the disciples. But St. Luke, mentioning Christ's rejection by the Nazarites out of their synagogue, brings him presently into Capernaum-synagogue, doing this miracle, that it might better appear, whom and what a one they had rejected.

After these miracles, also, in Capernaum, Christ goes abroad over all Galilee. So that Luke, having nothing more to relate of a long time done in Capernaum, brings these altogether at Christ's coming thither, that he might despatch his present story for that town at once.

SECTION XX.

MARK, I, from ver. 21 to ver. 39.

LUKE, IV, from ver. 31 to ver. 44.

MATT. VIII, ver. 14—16; about the healing of Peter's mother-in-law.

Mark doth so link this with the last, that there is no doubt of the order. That Matthew lays this story of Peter's mother-in-law so far off, is strange. But this may seem to be the reason: because, chap. iv. 23, he speaks of Christ's preaching and teaching, &c. He first toucheth his doctrine in the sermon on the mount: which for this reason he hath laid out of its proper place. Then begins to speak of miracles: of which, he sets the cleansing of the leper first, chap. viii. 2; which indeed was the first miracle he showed upon his perambulation of Galilee, mentioned Matt. iv. 23.

Then speaketh he of healing the centurion's servant: which was the first miracle Christ did after his sermon in the mount, Luke vii. 1. This was done in Capernaum. Which town when he cometh in mention of, he nameth the healing of Peter's mother-in-law, because it was in the same town, though not at the same time.

SECTION XXI.

MATT. IV, ver. 23—25.

MARK, I, ver. 39.

LUKE, IV, ver. 44.

The text itself, at the first sight, will clear the coherence.

SECTION XXII.

MARK, I, from ver. 40 to the end.

LUKE, V, ver. 12—16.

MATT. VIII, ver. 2—4.

Mark and Luke show the continuation of the order. Matthew, misplacing this story, hath made some to conjecture, that the leper in Matthew, was not the same with the leper in Mark and Luke. Which though the same words both of the leper and of Christ refute, yet the scruple still sticketh in this,—that Matthew hath made his leper to come to Christ, as he comes from the mountain; which in the other comes to him before his sermon there. But the reason of this you see in sect. 20.

Now whereas the two first verses, “And he came down from the mount,” “And behold a leper,” lie so close, as that it may seem impossible to part them; the same manner of phrase, in chap. ix. 1, 2, hath taught us the style of the evangelist.

SECTION XXIII.

MARK, II, from the beginning to ver. 15.

LUKE, V, from ver. 17 to ver. 29.

MATT. IX, from ver. 2 to ver. 10.

Mark makes the dependance, ver. 1, “After a few days:”—and the connexion of Levi’s calling to the story foregoing, all the evangelists confirm.

SECTION XXIV.

JOHN, V, all the chapter.

The continuation of the story here is the difficultest piece of all the gospel; and therefore requires the more serious study, to resolve those doubts, that attend upon the laying of the history. Which doubts are these:—

Quest. 1. Whereas the last section ends with the calling of Levi, and all the three evangelists have spoken of a feast that Levi made for Christ in the very next verse, as if it had been made the very next day after his calling, if not on the same, what reason is there to part his calling and feast, which the text hath so nearly joined together?

Ans. As you find the time of Levi’s calling to be as it is here laid, by the inviolable continuance of the story for-

ward, as you have seen; so, that the same was not the time of his feast, we must find by the continuance of the story backward, as you may see from the retrograde passage from sect. 36, 37, unto this place. Your own eye at that section will be your judge.

Quest. 2. What reason is there to lay the fifth of John here, rather than any other parcel?

Ans. First, we are to prove, that feast, spoken of John v, to be a Passover; which is easy to do from the first words, "And there was a feast of the Jews," &c.: none of the solemn assemblies at Jerusalem are called 'feasts,' simply, without other addition, but only the Passover.

The chagigah, or their festival-bullock, allowed them by the law for that time, got it this privilege, to be called 'the feast.' Any Talmudic, that should but read this verse, would soon conclude, that it speaks of the Passover.

This ground, then, being thus laid, that this was the Passover,—we proceed thus:

Mark and Luke, the two exactest for order, have, next after Levi's feast, and the passages there (which they have joined to his calling, because they would despatch the mention of him at once, having no more at all to say to him), laid the disciples' pulling the ears of corn, as the next thing of note to Levi's calling. Now when it was, that they plucked the corn, Luke hath made it plain, when he saith, it was ἐν Σαββάτῳ δευτεροπρώτῳ, that is, not as our English renders it, "The second sabbath after the first," but just contrary, "The first sabbath after the second:" that is, after the second day in the Passover-week. As you see more fully, page 6, line 24.

So that a Passover was past, before they pulled the ears of corn; and this, in John v, being the Passover, you see the reason why it is thus to be laid.

SECTION XXV.

MARK, II, from ver. 23 to the end.

LUKE, VI, from the beginning to ver. 6.

MATT. XII, from the beginning to ver. 9.

The dependance is apparent from the former section. St. Matthew's misplacing of this story, and the following, is to show the opposition of Christ's actions and doctrine altogether, and by what degrees.

SECTION XXVI.

MARK, III, from the beginning to ver. 13.

LUKE, VI, from ver. 6 to ver. 12.

MATT. XII, from ver. 9 to ver. 22.

The evangelists themselves show the connexion undeniable.

SECTION XXVII.

MARK, III, ver. 13—19.

LUKE, VI, from ver. 12 to the end.

MATT. V, VI, VII.

This is the proper place of the sermon in the mount. Why Matthew lays it so forward, see sect. 20, &c.

SECTION XXVIII.

MATT. VIII, ver. 1; and thence leap to ver. 5; and from it read to ver. 14.

LUKE, VII, from the beginning to ver. 11.

The evangelists show the coherence. Matthew's reason of interposing the healing of the leper, see sect. 20.

SECTION XXIX.

LUKE, VII, from ver. 11 to the end.

MATT. XI, from ver. 2 to ver. 20.

There is no scruple for order, unless this action in Simon the pharisee's house be the same with that in Simon the leper's: which that it is not, is plain, from Luke, viii. 1.

SECTION XXX.

LUKE, VIII, ver. 1—3.

MARK, III, the latter end of ver. 19, and ver. 20, 21.

The coherence is plain. The Virgin Mary here shows herself actually sinful.

SECTION XXXI.

MARK, III, from ver. 22 to ver. 31.

MATT. XII, from ver. 22 to ver. 46.

By that that went before, and what follows, this connexion is justified. In the last section, his friends come to take him off from preaching. In the next, they come to him, as he is speaking the things of this section.

SECTION XXXII.

MATT. XII, ver. 46—50.

MARK, III, 31—35.

LUKE, VIII, ver. 19—21.

Matthew, in ver. 46, makes the dependance plain. Luke's setting this after the parable of the sower, is to instance in hearers of the word, according to that parable.

SECTION XXXIII.

MATT. XIII, from the beginning to ver. 54.

MARK, IV, from the beginning to ver. 35.

LUKE, VIII, from ver. 4 to ver. 19.

Matthew and Mark join the stories to your hand.

SECTION XXXIV.

MARK, IV, from ver. 25 to the end.

LUKE, VIII, from ver. 22 to ver. 26.

MATT. VIII, from ver. 18 to ver. 28.

See Mark, ver. 35, and the order is clear. The story of Levi's calling makes Matthew so much to lay this before.

SECTION XXXV.

MATT. VIII, from ver. 28 to the end.

MARK, V, from the beginning to ver. 21.

LUKE, VIII, from ver. 26 to ver. 40.

The text links itself.

SECTION XXXVI.

MATT. IX, ver. 1; then leap to ver. 10, and read from thence to ver. 18.

MARK, V, ver. 21: from thence go to Mark ii, and read from ver. 15 to ver. 23.

LUKE, VIII, ver. 40: from thence return to Luke iv, and read from ver. 29 to the end.

Here we are come to the true and proper time of Levi's feast. That it is so, is apparent by the next section. At Levi's feast, the question about fasting is propounded: which Christ resolves: and, as he speaks about it, Matt. ix. 18, Jairus comes to him. Now, that Jairus cometh not till now, you see the continuance of the history evinceth.

SECTION XXXVII.

MATT. IX, from ver. 18 to ver. 27.

MARK, V, from ver. 22 to the end.

LUKE, VIII, from ver. 41 to the end.

Matthew ties this and the last together: and the continuance of the history, you see, lays this undoubtedly here.

SECTION XXXVIII.

MATT. IX, from ver. 27 to ver. 35.

In ver. 27 the coherence is sure.

SECTION XXXIX.

MARK, VI, from the beginning to the middle of ver. 6.

MATT. XIII, ver. 54—58.

Mark, joining this to his healing Jairus's daughter, maketh the connexion plain. Matthew inserteth what fell in the way.

SECTION XL.

MARK, VI, the latter end of ver. 6.

MATT. IX, ver. 35—38.

That piece of ver. 6. in Mark vi, is enough for the dependance.

SECTION XLI.

MATT. X, all the chapter, and ver. 1 of chap. xi.

MARK, VI, ver. 7—13.

LUKE, IX, ver. 1—6.

The coherence is so plain, that it is not to be doubted of.

SECTION XLII.

MARK, VI, from ver. 14 to ver. 30.

MATT. XIV, from the beginning to ver. 12.

LUKE, IX, ver. 7—9.

SECTION XLIII.

MATT. XIV, from ver. 12 to the end.

MARK, VI, from ver. 30 to the end.

LUKE, IX, from ver. 10 to ver. 18.

JOHN, VI, from the beginning to ver. 22.

SECTION XLIV.

JOHN, VI, from ver. 22 to the end.

The coherence of the preceding sections needed no demonstration. In the last section, in John vi. 4, he speaketh of Christ's third Passover being near, when Christ doth this miracle of multiplying the loaves, and walking on the sea. In this section you have him in Capernaum-synagogue, and from thence, doubtless, he goes up to Jerusalem to his third Passover. And now hath he but one year to his passion.

“—Non displicuisse meretur, festinat—qui placuisse.”

THE EPISTLE DEDICATORY.

A

CHRONICLE OF THE TIMES,

AND THE

ORDER OF THE TEXTS,

OF THE

OLD TESTAMENT:

WHEREIN

THE BOOKS, CHAPTERS, PSALMS, STORIES, PROPHECIES, &c. ARE REDUCED
INTO THEIR PROPER ORDER,
AND TAKEN UP IN THE PROPER PLACES, IN WHICH
THE NATURAL METHOD AND GENUINE SERIES OF THE CHRONOLOGY
REQUIRETH THEM TO BE TAKEN IN ;

WITH

REASON GIVEN OF DISLOCATIONS WHERE THEY COME,
AND MANY REMARKABLE NOTES AND OBSERVATIONS GIVEN ALL ALONG
FOR THE BETTER UNDERSTANDING OF THE TEXT ;
THE DIFFICULTIES OF THE CHRONICLE DECLARED ;
THE DIFFERENCES OCCURRING IN THE RELATING OF STORIES RECONCILED ;
AND EXCEEDING MANY SCRUPLES AND OBSCURITIES
IN THE OLD TESTAMENT EXPLAINED.

CHRONICLE OF THE TIMES

ORDER OF THE TEXT

OLD TESTAMENT

THE BOOKS, CHAPTERS, PSALMS, STORIES, PROPHECIES, &c. ARE REDUCED
INTO THEIR PROPER ORDER,
AND TAKEN UP IN THE PROPER PLACES, IN WHICH
THE NATURAL METHOD AND GENUINE SENSE OF THE CHRONOLOGY
REQUIRE THEM TO BE TAKEN IN

WITH

REASON GIVEN OF DISLOCATIONS WHERE THEY COME,
AND MANY REMARKABLE NOTES AND OBSERVATIONS GIVEN ALL ALONG
FOR THE BETTER UNDERSTANDING OF THE TEXT;
THE DIFFICULTIES OF THE CHRONICLE DECLARED;
THE DIFFERENCES OCCURRING IN THE RELATING OF STORIES RECONCILED;
AND EXPLAINING MANY SCRIPTURES AND ORACLES
IN THE OLD TESTAMENT EXHAUSTED.

THE EPISTLE DEDICATORY.*

TO

THE RIGHT HONOURABLE

ROBERT, EARL OF WARWICK,

BARON OF LEES, LE RICH, &c.;

TO

THE RIGHT HONOURABLE

EDWARD, EARL OF MANCHESTER,

LORD KIMBOLTON, &c., &c.,

SPEAKER, PRO-TEMPORE, OF THE HOUSE OF PEERS.

It is a well-known and a well-grounded maxim among the Jews,—Most Honourable and Most Noble Peers,—that “non est prius et posterius in Scripturâ;
אין מוקדם ומאחר במקרא

Their meaning in it is this,—that the order and place of a text, as it stands in the Bible, doth not always infer or enforce the very time of the story, which the text relateth: but that sometimes,—nay, it occurreth very oft,—stories are laid out of their natural and chronical place, and things are very frequently related before, which, in order of time, occurred after; and so ‘e contra.’

This is commonly to be observed in the history of the four evangelists, either taken single, or especially when they are laid and compared together:

* This ‘Epistle’ is omitted in Dr. G. Bright’s edition.

sometimes the same evangelist inverting his own order; but very frequently differing from the order and method of another; and one relating that after, which another hath done before; as, in the taking up of the Harmony of the Four, it will be conspicuous and evident in exceeding many places.

Nor is this transposition and dislocation of times and texts proper to the evangelists only,—but the same Spirit, that dictated both the Testaments, hath observed this course in both the Testaments alike: laying texts, chapters, and histories, sometimes out of the proper place, in which, according to natural chronological order, they should have lain. And this is one of the majesticknesses, wherewithal the Holy Ghost marcheth and passeth through the Scriptures.

Not that these dislocations are imperfections,—for they ever show the greatest wisdom: nor that to methodize these transposed passages, is to correct the method of the Holy Ghost;—for it is but to unknot such difficulties, as the Holy Ghost hath challenged more study on: nor that it is desirable, that our Bibles should be pointed in such a methodized way, and such Bibles only to be in common use,—for the very posture of the Bible, as it now lieth, seemeth to be divine, and that the rather from Luke xxiv. 44: but that it is exceeding necessary, and would be exceeding useful, for every serious and studious reader of the Scripture, to take up the Bible before him in the proper order of its times and stories; and to be acquainted where the method of it is direct, and where transposed, and how and where to place those transpositions.

This course have I proposed to myself, and practised it many years together, for, and in, my own private reading of the Scripture. And the advantage, that I conceived still that I found by it,—and I hope I was not deceived in so conceiving,—did not only instigate me to go on more and more earnestly still in that course; but it hath now prevailed with me to give some essay and taste of it to public cognizance. Not that I judge so valuably of mine own undertaking, as to think I have done the work, or done any thing near it: but that I hope that this, my doing, may possibly provoke some happy and dexterous hands to set about such a work, which may be hopeful and successful to the achieving of it.

I do not remember that I ever heard or saw this kind of task undertaken in any language,—namely, ‘to harmonize the Old Testament,’ and to lay the current of it in its proper series:—and therefore I acknowledge I have made a very bold venture, in attempting to break this ice, and to tread in these untrodden paths: for which fool-hardiness I have no other plea but mine own ignorance and the reader’s gentleness. Yet I hope, that my desire to provoke others to mend what I have gone about to mar; and, by my fumbling, to move some skilful workman to take pity of the work and to undertake it, will find gentle excuse and acceptance with those, that will be pleased to make this construction of my bold attempting.

And now, if you shall question, Most Honourable and Most Honoured, from whence proceedeth my boldness also, in mine address of this mean oblation

to persons of so high places and employments, I have nothing to answer but only this;—that it proceedeth from your own goodness, and from a poor heart that doth truly honour you.

I am conscious to myself, how unproportionable any thing that I can offer, is to your worth; and I am very sensible, how unconsonant any interposition of mine is to your occasions; and yet I cannot but hope, that the double accomplishment that is in you—Learning and Nobleness—will favourably accept the double offering I desire to tender,—a Book and a Heart! In the one, you may read the things of Scripture; and, in the other, affection and desire to serve you; and so, the subject recommending the one,—and sincerity, the other,—and your goodness attracting both,—I humbly leave the book in your hands, and myself at your feet: and commend you ever to the gracious hands of the great Creator, whose you are, and whom you serve:—who preserve you in all your ways,—prosper you in your great employments,—and keep you, by his power through faith, unto salvation.

Right Honourable,

Your most humble

And most devoted in all service,

JOHN LIGHTFOOT.

* ILLUSTRISSIMÆ ATQUE CELEBERRIMÆ SOCIETATI,

CLARISSIMO

COLLEGIO CHRISTI CANTABRIGIENSI,

NUTRICI SUÆ

DIGNISSIMÆ, DULCISSIMÆ, HONORATISSIMÆQUE;

REVERENDO MAGISTRO,

DOCTISSIMIS SOCIIS,

DILECTISSIMISQUE IBIDEM STUDIOSIS.

SALVE, veneranda Nutrix, iterumque iterumque
in æternum salve.

Ignotus forsân te saluto, et ignorabundus: nam
vix est in totâ illâ societate tuâ, vel qui me noscat,
aut e facie, aut e nomine; aut quem ego vel e facie,
vel e nomine noscam: et tamen non possum non te
salutare et compellare *Nutricem*, et me appellare
Alumnum; et in istâ compellatione atque appella-
tione non possum non gestire et gloriari. Permulti
effluxerunt anni, ex quo ego in gremio tuo recuba-
bam nutricius; effluxerunt anni, at nunquam effluet
memoria tui. Memini, et meminisse juvat, quàm
suavia tua ubera, quàm teneri et materni amplexus
tui, quàm dulce consortium coalumnorum, quàm
amabilia ipsa tua tecta: ô quantarum deliciarum iste
locus! Felices illi, qui, vel in isto sinu tuo dulciter
recumbentes, continuò uberum tuorum suavitatem
degustant et exsugunt: vel qui, jam ab uberibus istis
abrepti, suavitatem tamen eorum et ubertatem secum
sapientes reportârunt. Ego miser, neutrobique fe-
lix: diu ego à nutrice prócul, ab uberibus exul, alie-

* This Address is omitted in Dr. G. Bright's edition.

nus, semipaganus, sesquirusticus. Et, quod piget pudetque mei, nihil inde retuli, cùm recessi, nihil, inquam, quod annis, ibi insumptis, vel uberibus tuis mihi exhibitis, ullo modo respondere possit. Cùm repeto, quantum sine numero numerum, doctissimorum atque omni eruditione insignium virorum, enutrierit atque educaverit *Collegium Christi*, ô me hebetem, inquam, stipitem et fungum, qui à tam docto gremio et in tam docto grege, tam indoctus, et tam nullius nominis et numeri, evaserim et perseverârim! o me plumbeum inter et post tot et tanta doctrinæ commoda, copiam et exempla. Lætor et exulto multitudine filiorum tuorum, dilectissima Nutrix, qui tibi decori jam sunt aut exstiterunt et ornamento; [parem numerum quodnam, quæso, Collegium numerando adæquaverit?] At ipse meam inscitiam, indoctrinam et nihilitatem liberrimè agnosco, miserri-
mè sentio et deploro.

Mille viros illustres, et doctrina et dignitate splendentissimos, eduxisti et educâsti; et ego ultra quàm millesimus omnium, infimus, abortivus, qui nihil omnino *Cantabrigiense*, et *Collegio Christi* dignum in me habeam, nisi hoc tantùm, quòd doctos venerer, ipse indoctissimus, quòd *Cantabrigiam*, et *Collegium Christi*, ipse inacademicissimus, colam amemque suprà quod effari possum. Oppignoret hoc tibi, obsecro te, mea Nutrix, inculta licèt, hæc oratio, et, minutum utut, hoc munusculum. Nomen tuum monumento huic, quali qualicunque, incidere atque inscribere jussit amor, jussit observantia et officium. Non despectura es, ut spero, animi grati atque obsequen-
tissimi specimen et pignus, hæsitante licèt et blæsi-

tante linguâ dedecoratum. Indignissimus sum, agnosco, in quem respicias, at nutricius sum tamen; immerentissimum hoc pignus quod offertur, ut acceptes, at gratitudinis pignus. Agnosce filium, agnosce gratum.

Plura vellem, sed desunt verba. Vereor ne balbutientia linguæ, dum filium clamat, barbarum prodatur. Vides ex ipsâ loquelæ ruditate et inconcinnitate, quàm profundè ego rusticatus, quàm deplorandè indoctus. Ridebunt filii illi tui doctissimi et acutissimi, qui in sinu tuo jam felices reclinant, solœcizantem linguam meam, et barbarizantem loquelam, et 'heu quàm dispar hic sermo sermoni nostro,' inquit, 'et quàm dissimilis hic blatero omnibus Christo-Collegiatis!' Habetis me confitentem reum, et deflentem. Ignoscite et parcite, generosissima Ingenia; misereatur vos mei, non pudeat tædeatve. Sciretis utinam quanto ego vos honore, amore atque veneratione complectar, non asperneretis gratitudinem ac observantiam, aspero quamvis atque rusticante sermone involutam. *Atticissat cor, solæcissitet licèt lingua.* Vivite, valete, dilectissima Nomina, felicissima Germina. Viget, flore, splende, clarissima, carissima Nutrix.

Indignissimus hominum,

JOHANNES LIGHTFOOTE.

Dat. Londini, July 22, 1647.

TO

THE READER.*

It was my promise, in the preface to the first part of the Harmony of the Evangelists, to give some account, at the publication of a second, of the transpositions and dislocations of texts and stories in the Old Testament,—where they occur, which is not seldom,—that not only it might be seen, how like the two Testaments are in this manner of style; but that also the sight of such things, in the Old Testament, might help to justify and clear the showing and methodizing of the like in the New.

A task, as a better^a judgment than mine own tells me, fitter for a society of men, than for any one man single; or, as mine own heart dictates to me, fitter for the great Mr. Selden, the learnedest man upon the earth; or for the admirable Dr. Usher, the magazine of all manner of literature and knowledge; or for the all-learned Mr. Wheelocke, to whom nothing is too difficult or unattainable; or to some such a man as these, than for men of more ordinary reaches, parts, and abilities: least of all is it fit for me, the least of men and of capacities, who am nothing, and less than nothing, in comparison of many thousands, who I would they would have put their hands unto this work: “*heu quam ego cum doctos cogito, in oculis meis non sordesco solum, sed et nihilesco.*” And yet have I adventured to set upon this task, not hoping at all to do it, as it was fit it should be done; but striving to do it as well as I could, either for the benefit, or, at least, for the provocation, of others.

What I have done in it, I shall not need to inform the reader; it lies before him: only, let me briefly mention these particulars:

1. That, for the more clear view of the Harmony of the Old Testament, I have carried the series of the text, and

* This Address is omitted in Dr. G. Bright's edition.

^a Mr. Torshell, in a Design of Harmonizing the Bible.

the chronicle of the times, together, as the one inferring, enforcing, and confirming the other.

2. In the Chronicle I have set some things to their times, only upon probability and conjecture, and yet not without some ground; but, wheresoever the year of the world is affixed, there have I, as I think, either visible certainty of the times from express text, or some certainty from undoubted consequence.

3. In drawing up the series of the texts and books of the Old Testament, I might have eased myself exceedingly, if I would have taken up what Seder-Olam hath done for the one, and what a common opinion of the Jews holdeth out for the other: but I was willing to spare no labour, and to take up all things at the first hand, according as my poor judgment would direct me.

4. I have not disputed questions, either in the chronology, or in the series, but only given my opinion,—not giving my grounds,—for that would have made the volume endless.

5. I have laboured to clear the most difficulties, occurring both in the one and in the other, by a brief setting-down of mine own sense, and referring it still to better judgments.

6. I have given brief observations almost continually upon the texts and stories, as they go along, but such as are not commonly obvious, but more rare and unnoted; and which may be, the most of them, useful, and are, I believe, all of them, inoffensive.

7. I have not, nor dare not, undertake exactness in what I have done in this matter; but tender it, as, I think, the first, so, I know, the poorest essay, that hath been, or can be, made of so worthy a work.

What I have done, I leave, with all humbleness, at the reader's mercy. If he accept it, it is more than I can deserve; if he censure it, it is no more than I shall willingly undergo; being most ready ever to submit to others, and to acknowledge my own infirmity; and owning nothing in myself, but sin, weaknesses, and strong desires to serve the public.

Thine, to serve thee,

J. L.

From my lodging in Duck Lane,

London, 23 July, 1647.

A

CHRONICLE OF THE TIMES,

&c. &c.

THE BOOK OF GENESIS.

CHAP. I.

FIRST DAY OF THE CREATION.

Verse 1.

THE ALMIGHTY TRINITY [אלהים] having dwelt, from all eternity, in and with itself, when it saw good to communicate itself, did, in the beginning of the being of things, create heaven and earth, the two parts of the world, of nothing, in a moment.

Verse 2.

The earth, newly created, lay covered all over with water; and there was darkness through the world in that vast vacuity, that was between the face of that great deep, which covered the earth, and the clouds or cataracts of heaven, which were the inferior part of heaven, and were created in the same instant with the heavens, full of water: and the heavens, in the instant of their creation, were set a moving by the Spirit that garnished them^a, in a constant and continued motion; and, with their motion, the course of nature began, and the clock of time was set a going.

Verses 3, 4, 5.

Twelve hours was there universal darkness through all the world; and then was light created in this upper horizon, and there it enlightened twelve hours more; and then flitted away, as the light of the sun now doth, to the other hemisphere;—and thus was the measure and work of the first day.

רוח אלהים מרחפת *

SECOND DAY OF THE CREATION.

Verses 6, 7, 8.

The air spread out through that great space, that was betwixt the waters that covered the earth, and the waters that were in the cataracts of heaven; and, as the light did remove the universal darkness, so doth this spreading-out of the air remove the emptiness and vacuity: and this was the work of the second day; but of this day's work, it is not said, "That God saw it good," as it is said of the others; because, the partition and separation of all waters is not fully perfected till the next day.

THIRD DAY OF THE CREATION.

Verses 9, 10, 11, 12, 13.

The waters that covered the earth, are brought into their channels,—and the dry land, appearing, is stored with trees and plants: on this day's work, it is twice said, "That God saw it good;" once, for the full and entire separation of the waters; and again, for the fructification of the ground.

FOURTH DAY OF THE CREATION.

Verses 14, 15, 16, 17, 18, 19.

When the light, at the close of the third day, was departed from this horizon, the moon and stars began to appear in the sky; and, in the morning, the sun rose in the east, and began his course: and so this visible host of heaven was the work of the fourth day.—The invisible host of angels was, in most probability, created in the very same instant with the heavens themselves.

FIFTH DAY OF THE CREATION.

Verses 20, 21, 22, 23.

Fowl, and fish, and amphibia^b created, and the first blessing, of generation, pronounced upon them.

SIXTH DAY OF THE CREATION.

With chap. i, from ver. 24 to the end, read chap. ii, from ver. 4 to the end.

Beasts created, and all manner of creeping things. Of the clean sorts of beasts, there were seven created of every

^b תנינים crocodiles, hippopotames, &c.

kind, three couple for breed,—and the odd one, for Adam's sacrifice upon his fall,—which God foresaw.

Adam created in holiness and righteousness, and high honour and happiness; dominion is given to him over all the creatures, which is more clearly evidenced to him, in that they are brought to him to receive their names from him; which, by the great wisdom that was in him, he giveth them even at the first sight, agreeable to their natures. Among them all, he seeth no mate meet for himself; but he observeth them all fitly mated one to another, and so becometh the more sensible of his own being mateless; therefore the Lord provideth a fellow meet for him, even out of his own body, having cast Adam, the meanwhile, into a trance.

God marrieth them together, puts them in the garden, and gives them a command.

Now fell the angels: for they seeing the honour and happiness, in which man was created and set, and the Lord giving the angels themselves a charge concerning him, to keep him in his ways, and to be ministering spirits to him for his good;—some of them spited this his honour and happiness, and despised this their charge and engagement; and so, through pride against the command of God, and for envy at the felicity of man, they fell.

CHAP. III.

THESE angels, that were now become devils through spite at man, had no comfort at all left them in their fall, but this miserable and mischievous one,—to bring man into the same condemnation with them. For the effecting of this they lose no time, but attempt it, by tempting him in his wife, the weaker vessel. She,—not yet knowing that there were any devils at all, but well knowing that God had allotted her and her husband the custody of angels,—mistook the devil, that spake in a serpent, for a good angel; and so was deceived by him, and sinned, and drew her husband into the same transgression with her: this was about high noon, the time of eating. And, in this lost condition, into which Adam and Eve had now brought themselves, did they lie comfortless till towards the cool of the day, or three o'clock afternoon.

Then cometh God to censure them, but first promiseth Christ to be a Redeemer to them, and a destroyer of Satan:

curseth the earth, that they might not fix their minds on things below; doometh them to labour, misery, and mortality, that they might look for rest in heaven. Adam layeth hold on the promise, and, in faith therein, nameth his wife 'Eve,' or 'Life.' God teacheth him the rite of sacrifice, and with the skins of the sacrificed beasts clotheth them, and expelleth them out of Eden. And so fell Adam on the day that he was created, and brought in death; and so the first thing that dieth in the world, is a sacrifice, or Christ in a figure.

CHAP. II. *Verses 1, 2, 3.*

At the end of the third chapter, in order of time and story, come in the three first verses of the second chapter; and the story lieth thus:—

SEVENTH DAY OF THE CREATION.

GOD having thus created all things in six days^c, and man having thus fallen, and heard of Christ, and of death, and eternal life, and other like things on the sixth day,—the Lord ordaineth the seventh day for a sabbath, or holy rest; and Adam spendeth it in holy duties, and in meditation of holy things. The mention of the institution of the sabbath is laid in the beginning of the second chapter, though the very time and place of that story be not till after the end of the third:—1. Because the Holy Ghost would despatch the whole story of the first week, or seven days of the world, together, without interposition of any other particular story: 2. Because he would show, that Adam should have kept the sabbath, though he had never sinned:—and, therefore, the mention of the sabbath is before the mention of his sin.

CHAP. IV.

THE exact times of the stories of the fourth chapter are not to be determined; and therefore they must be left to be taken up by conjecture, in the times of the fifth, as they are cast into the following table: and so, conjecturally, also, must we measure out the parallel and collateral times of the generations of Cain and Seth, that are either named here or here-

^c Read ver. 2. "For on the seventh day God *had* ended his work;"—otherwise, there may be a doubt upon it, whether God created not something on the seventh day. This the LXX saw, and therefore they translate it different from the original word: "And God ended his works *on the sixth day.*"

after, to the flood. Cain and Abel born twins, yet the one, the seed of the serpent,—and the other, of the woman. In Cain was legible the poison, that Satan had breathed into fallen man,—and in Abel, the breathing of grace into the elect, and a figure of the death of Christ. God fireth Abel's sacrifice from heaven, but despiseth Cain's; yet readeth to him the first doctrine of repentance: "That if he did well, he should certainly be accepted; and though he did not well, yet **לפתח הטאת רבצ** a sin-offering lieth at the door:" if he repented, there was hope of pardon. Thus, as God had read the first lecture of faith to Adam, in the promise of Christ^d, so doth he the first lecture of repentance to Cain, under the doctrine of a sin-offering^e: but Cain despiseth his own mercy, is unmerciful to his brother, and is denied mercy from the Lord. He beggeth for death, that he might be shut out of that sad condition, to which God hath doomed him; **והיה כל מצאי יורגני**, "Now, therefore, let it be, that any one that findeth me, may kill me:" but this God denieth him, and reserveth him to a long life, that he might reserve him to long misery. Lamech, a branch of this root, bringeth into the world the abomination of polygamy, or of having more wives at once than one; for which God smiteth him with horror of conscience, that he himself might be a witness against that sin, that he had introduced: and he censurcth himself, for a more deplorate and desperate wretch than Cain: for that Cain had slain but one man, and had only destroyed his body,—but he himself had destroyed both young and old by his cursed example, which was now so currently followed and entertained in the world, that, ere long, it was a special forwarder of its destruction;—that if Cain was to be avenged seven-fold, Lamech deserved seventy and seven-fold.

In this stock of Cain, also, began idolatry, and worshipping the creature instead of the Creator, blessed for ever; and, in a mournful feeling of this dishonour done to God by it, Seth calls his son, that was born to him in those times, 'Enos,' or 'sorrowful;' because **אן הוהל** "then began profaneness in calling upon the name of the Lord." Noah^f seemeth to be called the 'eighth,' in reference to these times,—

^d Chap. iii. 15.

^e **הטאת** very commonly taken for a sin-offering: and the sacrifices were constantly brought to the tabernacle-door. ^f 2 Pet. ii. 5.

namely, the 'eighth in succession' from Enos, in whose times the world began to be profane.

CHAP. V.

THIS fifth chapter measureth the time and age of the world, between the creation and the flood, which was one thousand, six hundred, and fifty-five years complete: being cast into a table, it will not only show the currency, but the concurrency of those times,—or how those patriarchs, whose times it measureth, lived one with another. The reader will not need any rules for the explaining of the table; his own arithmetic will soon show him what use to make of it.*

* A chronological table of sacred history, dated in reference to the Christian era, is annexed to the end of this volume.—Ed.

The first Age of the World: From the Creation to the Flood: This space is called, "Early in the morning," Matt. ii. (Hilar. in loc.)

TEN FATHERS BEFORE THE FLOOD.

Adam hath Cain and Abel, and loseth them both, Gen. iv: unhappy in his children, the greatest earthly happiness, that he may think of heaven the more.
Seth born in original sin, Gen. v. 2, 3: a holy man: and father of all men after the flood, Numb. xxiv. 17: to show, all men born in that estate.
Enos born: corruption in religion by idolatry begun, Gen. iv. 25. Enos therefore so named, *Sorrowful*.

Cainan born: a mourner for the corruption of the times.

Mahaleel born: a praiser of the Lord.

Jared born: when there is still a descending from evil to worse.

Enoch born: and dedicated to God: the seventh from Adam, Jude, 14.

Methuselah born: his very name foretold the flood. The lease of the world is only for his life.

Lamech born. A man smitten with grief, for the present corruption and future punishment.

Adam dieth: having lived 1000 years within 70. Now 70 years a whole age, Psal. xc. 10.

Enoch translated: next after Adam's death: mortality taught in that, immortality in this.

Seth dieth.

Noah born a comforter.

Enos dieth.

Cainan dieth.

Mahaleel dieth.

Jared dieth.

The 120 years begin, Gen. vi. 3.

Japheth born.

Shem born.

Lamech dieth.

Methuselah dieth, and the flood cometh.

130
235
325
395
460
622
687
874
930
987
1042
1056
1140
1235
1290
1422
1536
1556
1558
1651
1656

Enoch, the seventh from Adam in the holy line of Seth, prophesied against the wickedness that Lamech, the seventh from Adam in the cursed line of Cain, had brought in.

Enoch lived as many years as there be days in a year, viz. 365, and finished his course like a sun on earth.

With the story of this fifth chapter, read 1 Chron. i. 1—4, which are an abridgment of it.

CHAP. VI.

THE last verse of the fourth chapter told of profanation of religion, or idolatry, begun in the family of Cain in the days of Enos: now, the beginning of the sixth chapter telleth of corruption crept into the family of Seth, the very church itself; and this especially, by their following the cursed example of Lamech. "The sons of God," or the members of the church, and progeny of Seth, marrying carelessly and promiscuously with the "daughters of men," or brood of Cain: hence they also became fleshly, like Cain's race; they grew into a giant-like breed, as well as that; and those great ones became tyrannical, as well as the other. Hence was the whole world overspread with cruelty and rapine, and all manner of corruptions, so that the Lord passeth a decree upon it for destruction; but to Noah he giveth a promise of preservation, and the platform of an ark, in which he and his should be preserved.

The dimensions of the ark were such, as that it had contained four hundred and fifty thousand square cubits within the walls of it, if it had risen in an exact square unto the top; but it sloping, in the roof, like the roof of a house, till it came to be but a cubit broad in the ridge of it,—did abate some good parcel of that sum, but how much is uncertain: should we allow fifty thousand cubits in the abatement, yet will the space be sufficient enough of capacity, to receive all the creatures, and all their provision, that were laid in there. The building was three stories high; but of the stairs, that rose from story to story, the text is silent; in every story were partitions,—not so many, as to seclude one kind of creature from another,—for that was needless, there being no enmity betwixt them, whilst they were there,—and it would have been the more troublesome to Noah, to bring their provisions to them: but there were such partitions, as to divide betwixt beasts and their provisions in store; betwixt provisions and provisions, that, by lying near together, might receive damage. The door was in the side of the lowest story, and so it was under water all the time of the flood; but God by so special a providence had 'shut them in,' that it leaked not. In what story every kind of creature had its lodging and habitation, is a matter undeterminable; how their excrements were conveyed out of the ark, and water

conveyed in, the text hath concealed. All the creatures were so cicurated, and of a tamed condition for this time, that they lived together, and dieted together, without dissension: "The wolf dwelt with the lamb, and the leopard lay down with the kid, and the calf and the young lion together" [as the prophet alludeth this quietness in the ark, to the tranquillity and change of temper under the gospel]: and Noah, or any of his family, might come among lions, dragons, serpents, and they had forgot the wildness and cruelty of their nature, and did not meddle with him. This shows that the enmity, set betwixt the serpent and woman, is chiefly to be understood in a spiritual respect.

Now, for the time of the lasting of the flood,—it was, betwixt Noah's going into the ark and his coming out, a just and complete year of the sun; for the better viewing and observing of which, it may not be amiss to take it up in a calendar of the year, as it then ran:—

A CALENDAR OF THE YEAR OF THE FLOOD,
WHICH WAS THE YEAR OF THE WORLD, 1656.

'TISRI,' *the first Month, containing thirty Days; Part of our
September and October.*

There is no particular occurrence of this month mentioned in the text. Reason and necessary collection will inform us, that, the fruits of the earth being now ripe, Noah was very busy, all this month, in gathering them into the ark, for provision for himself, and for all the cattle and creatures with him, for the year to come.

Methuselah is alive in this month, as is apparent by the calculation of his age in the fifth chapter. And by this it appeareth, how clearly the spirit of prophecy foretold of things to come, when it directeth his father Enoch, almost a thousand years ago, to name him 'Methuselah,' which signifieth either, 'They die by a dart;' or, 'He dieth, and then is the dart;' or, 'He dieth, and then it is sent.' And thus Adam and Methuselah had measured the whole time between the creation and the flood, and lived above two hundred and forty years together. The long ages of these men, near the beginning of the world, though now under sin, do give a guess what a long while man should have lived upon the earth before he should have been translated, if he had never sinned: unless God showed, in Enoch, what his time then should

have been,—and prolonged the times of these men under the state of sin the rather, that the knowledge of God, which was decayed by the coming in of sin, might be the more propagated.

‘*MARCHESVAN,*’ *the second Month, containing twenty-nine Days; Part of October and November.*

On the *tenth* of this month, Noah beginneth to get the beasts and fowls into the ark. He is seven days about it^g. The same hand of divine Providence, that had brought all the beasts to Adam, at the creation, to receive their names, doth bring them now to Noah for preservation of their lives.

On the *seventeenth* of this month, Noah entereth the ark^h, and the rains begin, which continue forty days and forty nights together. The seventeenth day, was none of the forty days; but the night that followed it, was one of the nights. The cataracts of heaven are opened, and shower down terrible rains. These were those clouds, that were created full of water the first day of the creation, even in the very same instant with the heavens; and which are also comprehended under the term ‘heavensⁱ.’ The great deep is also let loose from below, as well as those rains from above; and so the earth comes presently into her first posture, covered with water^j.

‘*CHISLEU,*’ *the third Month, containing thirty Days; Part of November and December.*

Days of Month.

1—27 Rain.

28 Rains cease at even.

29, 30 Flood.

The violent rains, such as never were before nor since, nor ever shall be, do cloud the world in universal darkness, in which the wicked are closed before they are closed in utter darkness: so it was the case of the Egyptians^k; and of the Jews at the death of our Saviour^l; and of Sodom^m.

When God, after the flood, promiseth, that “day and night shall no more ceaseⁿ,” it argueth, that their course had ceased before. It is ordinarily seen, in an extraordinary shower or storm, that night cometh upon the world even at noon-day; how much more would darkness seize upon it in

^g Gen. vii. 1—4.

^h Gen. vii. 11.

ⁱ Chap. i. 1.

^j Chap. i. 2.

^k Exod. x.

^l Matt. xxvii.

^m Gen. xix. 11.

ⁿ Gen. viii. 22.

the times of these rains, which were beyond all parallel and comparison.

‘TEBETH,’ *the fourth Month, containing twenty-nine Days;
Part of December and January.*

The flood continues through the whole of this month.

The rains had now raised the waters to fifteen cubits above the mountains:—for observe the passage in the text, that the waters of the rains and of the great deep broken up, raised the flood to fifteen cubits above the highest hills; and when the forty days’ rains and waters had brought it to that pitch, it continued at that pitch one hundred and fifty days more. So those two sums are to be reckoned distinct, and not the forty days included in the sum of the hundred and fifty, but distinct from it, and apart by themselves: and so, when the one hundred and fifty days are ended, there are six months and ten days of the year of the flood overpast.

‘SHEBAT,’ *the fifth Month, containing thirty Days;
Part of January and February.*

The flood continues through the whole of this month.

Those that conceive that the year of the flood began from March, suppose one miracle more than either Scripture or reason giveth us ground to think of; and that is, that the waters should increase and lie at their height, all the heat of summer,—and abate and decrease, all the cold of winter: whereas the supposal, that the year of the flood began from Tisri, or September,—doth bring the rains to fall in the beginning of winter; namely, from about the beginning of our November to the middle of December, or to about the winter-solstice: and from thence the flood to lie at high water, fifteen cubits above the mountains, for five months together, viz. to the middle of May; and from thence, in the heat of all the summer, to be drying up.

‘ADAR,’ *the sixth Month, containing twenty-nine Days;
Part of February and March.*

The flood continues through the whole of this month.

“Hast thou marked the old way, which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with the flood: which said to God, De-

part from us, and what can the Almighty do for them^o?" &c. "In the days of Noe, that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away^p."—"Their spirits are now in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing^q." Thus doth Scripture give up these men, that perished by the flood, to everlasting prison and perdition: Peter marking them for living in disobedience, and our Saviour noting that they died in carnal security. The Jews hold the same censure concerning them, that 'they were punished with scalding waters and Gehenna.'

*'NISAN,' the seventh Month, containing thirty Days;
Part of March and April.*

The flood continues through the whole of this month.

They made not their prayer in a time when God was to be found; and, therefore, in the flood of great waters, when the rains and streams came upon them, לֹא יָצָא, "they could not cause their prayers then to come nigh him^r." The fifth chapter of Genesis hath added to the summing of every one of the patriarchs' age, "that they died,"—to show, not only that for all their long life, yet they died; but also to show, that they came unto their graves in peace, and were not taken away untimely with the destruction of the wicked. The eleventh chapter, in summing up the ages of the fathers after the flood, useth not that expression, for a special reason.

*'JYAR,' the eighth Month, containing twenty-nine Days;
Part of April and May.*

The flood continues through the whole of this month.

There have been some, that have conceived that the waters used extraordinary violence and motion; tumbling and tossing the ark and the people in it, 'as flesh in a boiling-pot,' as the Jews express it; and that it rent some islands from the main land, and made division of countries there,

^o Job, xxii. 15—17.

^p Matt. xxiv. 38, 39.

^q 1 Pet. iii. 19, 20.

^r Psal. xxxii. 6.

where there was none before: as, betwixt England and France, and the like. But this is not only improper, but also unnecessary, to conceive; for, when they had destroyed all flesh, which was the message that they were sent upon, this violence could add nothing but vexation, fear, and trouble to Noah, and to those that were with him in the ark,—whom God had enclosed there, not to perplex, but to preserve.

*‘SIVAN,’ the ninth Month, containing thirty Days;
Part of May and June.*

On the *first* day of this month, the waters begin to abate, and continue to *ebb* during the *whole* of this month.

On the *seventeenth* day, the ark resteth upon the mountains of Ararat; that is, upon one of them.

This is called “the seventh month,” viii. 4, not from the beginning of the year,—for, from thence, it was the ninth; but from the time of the flood, or waters; for the Holy Ghost reckoneth the duration of that, and pointeth directly at the end of the hundred and fifty days. In Chisleu the forty days’ rain ceased, and the seventh month from thence, is this in hand.

*‘THAMMUZ,’ the tenth Month, containing twenty-nine Days;
Part of June and July.*

The waters continue to abate during the whole of this month.

The ark drew water eleven cubits, as appeareth by this collection. On the first day of the month Ab, the mountaintops were first seen; as shall be showed there: and then the waters had fallen fifteen cubits, which they had been threescore days in doing, namely,—from the first day of Sivan,—and so they had abated the proportion of one cubit in four days. By this account we find, that, on the sixteenth day of Sivan, they had abated but four cubits; and yet, on the next day, the ark resteth on a hill, when the waters yet lay eleven cubits above it.

On the *eleventh* day, the raven was sent out.

On the *nineteenth* day, the dove was sent out.

On the *twenty-seventh*, the dove was sent out again; and returneth at even, with an olive-leaf in her mouth, which she had plucked from a tree, that now began to appear from under water.

'AB,' the eleventh Month, containing thirty Days;

Part of July and August.

The waters continue to ebb during the whole of this month.

On the *first* day of this month, the mountain-tops appear. This is called "the tenth month," ver. 5, not of the year, but of the flood, for the text sets itself to measure out the time of the waters.

On the *sixth* day of this month the dove, sent out, returneth no more; for now she hath the mountain-tops dry to rest upon.

The waters, now being got within the compass of the mountains, do abate a deal faster than they did, when they lay above them; for, whereas then they were threescore days in abating but fifteen cubits,—in threescore days more, they abate the depth of the highest mountain: for whereas, on the first day of the month Ab, the mountain-tops appear,—on the first day of Tisri, which is but two months after, the face of all the earth is dry, ver. 13.

'ELUL,' the twelfth Month, containing twenty-nine Days;

Part of August and September.

The waters continue to abate during the whole of this month.

Thus hath the heat of all the summer helped to the drying up of the waters, which, by the end of this month, are clean gone. For on the first day of the next month,—[which is the beginning of a new year of the world,]—the waters are dried up from off the earth. And thus hath passed this sad year of the world, in which, not only all flesh hath perished, from under heaven, save what was in the ark, but even the very course of nature hath been strangely changed; for day and night, summer and winter, have not kept their course. "The world that then was, being overflowed with waters, perished: but the heaven and the earth, which now are, are reserved unto fire, against the day of judgment, and perdition of ungodly men^s."

CHAP. VIII. *from ver. 13 to the end.*

Now is begun a new year of the world; namely, the year 1657: and, on the first day of Tisri, the waters are clean gone from off the earth; and, on the twenty-seventh day of Marchesvan, the earth is clean dry, and Noah cometh, that day,

^s 2 Pet. iii. 6, 7.

out of the ark. He stayed a month and sixteen days, after the waters were quite gone, that the earth, which was moist, soft, and muddy, with so long a flood, might be hardened and dried:—and thus hath he been in the ark, a just complete year of the sun.

His coming out was about the beginning of November, when winter was already come, and no provision then to be had for the beasts till the next spring, but what they had out of the ark. Noah, instantly, after his coming out of the ark, buildeth an altar, and offereth the odd clean beasts, that he had taken in of every kind for that purpose: and the Lord accepteth him, and promiseth never to destroy the world with water again: and thus, as the old world, so also this new, beginneth with sacrifice.

CHAP. IX.

As God had blessed Adam and his wife at their creation, with the blessing of increase and multiplication, and of dominion over the creatures; so doth he Noah and his sons, at their going forth of the ark: but with this difference in the last,—that whereas Adam, in innocency, had rule over the creatures with amity and love, sin did now put such a difference, that Noah must have it with fear and dread: and whereas he had restrained Adam from eating of flesh, and confined his diet to the fruit of the ground; he enlargeth Noah to feed upon beasts, and alloweth them for the sustentation of his life; for he had been the preserver of theirs. This was that, that his father Lamech had foretold by the spirit of prophecy, when he was born; namely, “That he should comfort them concerning their labour and toil,” which they had, when they might eat nothing but the fruits of the ground, which cost them hard labour in the tillage and culture to get them: but Noah should be “a comfort,” in reference to this, because to him, and, in him, to all the world, God would give liberty to eat flesh. But, with the flesh, God permitteth him not to eat the blood; partly, for avoiding of cruelty,—and partly, because blood was to be atonement for sin. And this prohibition, of eating blood, to Noah now, and afterward renewed to Israel, was, because of that custom, which, God foresaw, would grow; and which, in the time of Israel, was grown common, of eating flesh raw: as appeareth, 1 Sam. xiv. 32. And by the prohibition of eating the paschal lamb^t,

^t Exod. xii. 9.

this very law of not eating the flesh with the blood, confuteth the doctrine of transubstantiation, or the eating of the very flesh and blood of Christ, to all the world.

The rainbow, which, naturally, is a sign of rain, is, sacramentally, made a sign of no more destruction by it.

The drunkenness of Noah was at some good space after the flood, but the very time uncertain: for Canaan, who was not born of some years after they came out of the ark, is then active and of capacity, and is doomed to slavery and subjection: his land bequeathed to Shem, and the calling of the gentiles prophesied of.

The death of Noah is mentioned in the end of this chapter, because Moses would totally conclude his story; but, as it may be seen in the ensuing table, he died not till within two years of Abraham's birth.

CHAP. X.

SEVENTY heads of nations grown from the three sons of Noah by the time of confusion of tongues. These became not seventy several languages then, though they were so many nations; for it is undoubted, that divers nations joined in one language: as, Ashur, Arphaxad, and Aram, in the Chaldee; and the most, if not all the sons of Canaan, in one tongue: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel^u." With this tenth of Genesis, read 1 Chron. i, from ver. 5 to ver. 24.

CHAP. XI.

HEATHENISM beginneth at Babel; when the Hebrew tongue is lost to all the world, but only to one family; in that tongue alone was God preached, and the doctrine of salvation published: and when that is lost, religion is lost with it, and all the earth become strangers to God, and closed up in blindness and superstition. And in this estate did it continue for the space of two thousand two hundred and three years, till the gift of tongues at Sion began to recure the confusion of tongues at Babel; and the heathens thereby were so far brought into the true religion, that even Babel itself was among those, that knew the Lord^v, and a church there elect, as well as the Jews^w.

^u Deut. xxxii. 8.

^v Psal. lxxxvii. 4.

^w 1 Pet. v. 13.

The second Age of the World: From the Flood to the Promise given to Abraham.

THE TEN FATHERS AFTER THE FLOOD.

Flood	World	Noah	Shem	Arphaxad born.	Salah born.	Eber born.	Peleg born.	Reu born.	Serug born.	Nahor born.	Terah born.	Haran born.	Peleg dieth.	Nahor dieth.	Noah dieth.	Abraham born.	Reu dieth.	Serug dieth.	Terah dieth.	The promise given to Abraham, Gen. xii. 1.
2	1658	602	100	35	65	30	34	30	32	30	29	70	118	147	99	129	59	30	29	70
37	1693	637	135	64	99	64	64	62	62	92	121	191	155	126	96	126	156	185	255	273
67	1723	667	165	94	129	94	94	92	92	126	155	225	273	274	283	285	303	304	313	315
101	1757	701	199	129	161	126	126	126	126	156	185	255	303	304	313	315	333	336	356	390
131	1787	731	229	161	191	156	156	156	156	185	225	290	338	339	348	350	368	391	425	425
163	1819	763	261	191	220	191	191	191	191	220	290	338	338	339	348	350	368	391	425	425
193	1849	793	291	220	290	290	290	290	290	338	338	339	339	348	350	350	368	391	425	425
222	1878	822	320	290	338	338	338	338	338	339	339	348	348	350	350	350	368	391	425	425
292	1948	892	390	338	338	338	338	338	338	339	339	348	348	350	350	350	368	391	425	425
340	1996	940	438	338	338	338	338	338	338	339	339	348	348	350	350	350	368	391	425	425
341	1997	941	439	339	339	339	339	339	339	340	340	349	349	350	350	350	369	392	426	426
350	2006	950	448	348	348	348	348	348	348	349	349	350	350	350	350	350	369	392	426	426
352	2008		450	350	350	350	350	350	350	350	350	350	350	350	350	350	369	392	426	426
370	2026		468	368	368	368	368	368	368	369	369	370	370	370	370	370	370	370	370	370
393	2049		491	391	391	391	391	391	391	392	392	393	393	393	393	393	393	393	393	393
427	2083		525	425	425	425	425	425	425	426	426	427	427	427	427	427	427	427	427	427

With this latter part of the eleventh of Genesis, read 1 Chron. i. 24—27.

Shem, in the very front of the generations of the new world, standeth “without mention of father or mother, beginning of days, or end of life^x.” The age of man was shortened at the confusion of Babel; for Peleg, and those born after him, live not above half the time of those born before. He dieth the first of all this line, to show God’s dislike of that rebellion, which befel in the year of his birth. Nahor dieth the next year after him, having lived a shorter life than he;—to show the like displeasure against the idolatry, which was begun in that line also. Terah, at seventy years old, hath his son Haran; and Abram is born to him, when he is a hundred and thirty: this appeareth by casting Abram’s age, when he departs out of Haran to go for Canaan, after his father’s death. Men frame intricacies and doubts to themselves here, where the text is plain, if it be not wrested. God, in “Ur of the Chaldees,” calleth Abram out of his idolatry,—and out of that idolatrous country, where he had caught it, to leave “his country and kindred^y,” and to go for a land, that he would show him. Abram leaveth his idolatry, and embraceth this call; and so also doth his father Terah,—and therefore the conduct of the journey is ascribed to him^z for honour’s sake: and they depart from Ur and go to Haran, and there they dwell; and there, at last, Terah dieth. After his death, God giveth Abram another call, to leave “his country, kindred, and father’s house” too now, and to follow him whither he calls him: and so he did; and he was seventy and five years old, when he departs from Haran. Now, taking seventy and five out of two hundred and five years of Terah, at which age he died, it is apparent, that Abram was born to Terah, when he was a hundred and thirty years old, and therefore must that passage, ver. 26, “And Terah lived seventy years, and begat Abram, Nahor, and Haran,”—be understood, that he begat one of these; as the like expression is, chap. v. 32, “Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.” Haran was Terah’s eldest son, though named last, as Japheth was Noah’s: Abram is named first, because of his dignity, and because the story was to fall upon him: and so is it with Shem in that place.

^x Heb. vii. 3.^y Acts, vii. 2.^z Gen. xi. 31.

CHAP. XII, XIII, XIV, XV.

THE promise given to Abram in Haran, after his father's death: on the fifteenth day of the month
 2083 *A. M.* Abib, or Nisan^a, he journeyeth, that spring,
 525 *Shem.* into the land of Canaan; and at, or near,
 425 *Arphaxad.* mount Gerizim and mount Ebal, he build-
 390 *Salah.* eth two altars, and taketh possession of
 360 *Eber.* the land by faith. Famine driveth him
 75 *Abram.* into Egypt, where the blackmoor Egyp-
 tians are soon aware of the beauty of Sarai,
 a white woman; and she is taken into Pharaoh's house, but
 redeemed by the Lord himself plaguing the Egyptians: a
 type of things to come upon her posterity, and upon the
 Egyptians for their sake.

Abram returning out of Egypt into Canaan again, riches
 suffer not Lot and him to dwell together
 534 *Shem.* in unity: they part asunder in the valley of
 434 *Arphaxad.* Achor; and Lot separateth from Abram's
 399 *Salah.* family, and chooseth residence among the
 569 *Eber.* Sodomites, to his own danger and detri-
 84 *Abram.* ment. When he is parted, Abram hath a
 full promise of the land; and, thereupon,
 flits his habitation to Hebron, a place of singular eminency
 in time to come.

Then Abram, that hitherto had the land by promise, hath
 it now by victory: for Chedorlaomer of Elam, the eldest son
 of Shem, and so heir-apparent to Canaan in Noah's prophecy,
 being now in the fourteenth year of his reign over the coun-
 try, and being provoked by the rebellion of the five cities in
 the plain of Jordan, he bringeth three kings more with him,
 and conquereth all the Canaanites both without, and within,
 Jordan: as, first, the Rephaims under Lebanon; the Zuzims
 in Amon; the Emims in Moab; the Horims, or Hivites, in
 the caves of Edom; and all the Canaanites in Hazezon-
 tamar, at the point of the dead sea. Then turn they into
 the land within Jordan; and, as they had subdued all the
 countries from north to south without, so now they do the
 like from south to north within: but when they were come,
 with all their spoil, to the outgoing of the land,—upon the

^a Exod. xii. 41.

YEAR OF THE WORLD 2093—2106.

north border Abram overtakes them; and so their victories are become his. Shem, or Melchizedek, observeth this dispensation of God, and his devolving the land, by so special a providence, upon Abram; and therefore, he meets him in his return, with bread and wine, as a king; and with a blessing, as a priest; and passeth upon him the possession of the land, and of the blessing.

Afterward, Abram hath the promise of an heir out of his own loins; God maketh a covenant with him by sacrifice; passing, in the appearance of fire, between the parts of the slain beasts, and consuming them: four hundred years' affliction, and sojourning of his seed, are foretold.

CHAP. XVI.

ABRAM marrieth Hagar, that he might compass the promise of having a son of his own body; he being not yet informed, whether by Sarai or no: Hagar, through Sarai's harsh dealing, is forced to return towards her own country; but, by the way, seeth "the God of vision^b," and by him is instructed, concerning the condition and name of the son in her womb, and is sent back to Sarai again.

Ishmael, the son of the bond-woman, is born in the very latter end of Abram's *eighty-sixth* year.

Arphaxad dieth, four hundred and thirty-eight years old; read Gen. xi. 11. 13.—It is now four hundred and forty years since the flood; for Arphaxad was born but two years after it.

2096 A. M. The Septuagint makes him the father of
538 Shem. Cainan, which never was in being; and
438 Arphaxad. yet is that followed by St. Luke^c, for spe-
403 Salah. cial reason. There be, that suppose the
373 Eber. 'Chasdim,' or Chaldeans, took their deno-
88 Abram. mination from the last letters of Arphax-
2 Ishmael. ad's name, כשד: and this hath the more probability, because they are so called, 'Chasdim^d,' before Chesed^e,—which otherwise might have seemed to have given them their denomination,—was born.

^b אל ראי^c Chap. iii. 36.^d Gen. xv. 7.^e Gen. xxii. 22.

YEAR OF THE WORLD 2107—2113.

CHAP. XVII, XVIII, XIX, XX.

IN this year, these several occurrences came to pass:—Circumcision was instituted in the month Abib, or Nisan, and instituted in Hebron; in which very place, and at which time of the year, John Baptist is born, who brought in baptism instead of circumcision. Abram and Sarai have their names changed at the institution of circumcision; and Isaac is named before he is conceived. Some three months after this, the three persons in the Trinity dine with Abraham, and foretell the birth of Isaac again.

The Son and the Holy Ghost go down to Sodom; but the first person in the Trinity stayeth with Abraham, and condescendeth to his prayer as long as he asketh.

Sodom and Gomorrah, Admah and Zeboim, destroyed with fire and brimstone: Lot escapeth, but loseth two of his daughters in the flames, and his wife by lightning: his other two daughters help to undo him.

Abraham denieth Sarah again; the son of the promise being now in her womb, but she not yet to be discovered to be with child.

CHAP. XXI.

IN the following year, Isaac, the son of the promise, was born: Abraham, in the supernatural birth of Isaac, foresaw the supernatural birth of Christ, and rejoiced. Isaac was not so named, 'Laughter,' only because of Abraham's joy for him, but also for his joy in Christ;—"Your father Abraham rejoiced to see my day; and he saw it, and was glad^f."

Ishmael mocketh; Hagar and he are cast out of Abraham's family. From hence begin the four hundred years, mentioned chap. xv. 13.—Abimelech and Abraham make a league, &c. God had foretold Abraham of the Egyptian affliction; and his affliction beginneth, first, by an Egyptian, namely, by Hagar and her son. There is mention of a double space

^f John, viii. 56.

 YEAR OF THE WORLD 2126—2145.

5 *Isaac.* of his seed's sojourning in a land not theirs; viz. four hundred years, which was from Ishmael's mocking, to their delivery out of Egypt; and four hundred and thirty years^b, which was from the promise given to Abrahamⁱ, to their delivery^k. Abraham consecrateth a grove at Beer-sheba, that he might have hallowed wood for his sacrifices, as well as holy fire; see chap. xxii. 7: he had had fire from heaven, at some time, upon his sacrifice, and he preserved it.

2126 *A. M.*—*Salah*, or *Shelah*, dieth, being four hundred and thirty-three years old; read Gen. xi. 14, 15.

There is a good space of time passed over in silence concerning Isaac; for,—from the time of Ishmael's mocking, which was at his fifth year, till the time of his offering-up in a figure, which was at his thirty-third, as may be conceived,—there is no mention of him: for, as yet, the story most especially followeth the acts of Abraham. Now, it is very likely, that as the offering-up of Isaac was so plain and perfect a figure of the offering-up of Christ, in other things,—so also that these two things, the type and antitype, did agree in the time; and that Isaac was offered when he was two-and-thirty years and a half old, or three-and-thirty current: which was the age of our Saviour, when he was crucified. And the like concurrence and circumstance of the time, may be also well conceived of Abel, at his death; who, murdered by his brother, typified the same thing that Isaac did, sacrificed by his father.

CHAP. XXII.

ISAAC probably offered up this year: the mount Moriah, ver. 2; the "third day," ver. 4; his first bearing
 133 *Abraham.* ing the wood, and then the wood bearing
 47 *Ishmael.* him, ver. 6. 9; his being bound hand and
 33 *Isaac.* foot, ver. 9;—do call us to remember such
 circumstances in the death of Christ.

CHAP. XXIII.

2145 *A. M.*—*SARAH* dieth, being one hundred and twenty-seven years old; the only woman whose age is re-

^b Exod. xii. 40.ⁱ Gen. xvii. 1.^k Gal. iii. 17.

YEAR OF THE WORLD 2148—2168.

corded in Scripture. A burial-place is the first land that Abraham hath in Canaan.

CHAP. XXIV, AND XXV, *to ver. 7,*
AND 1 CHRON. I. ver. 32, 33.

ISAAC is married to Rebekah: Abraham, after Sarah's death, marrieth Keturah, and hath divers children by her. Those children, when they come to age, he sendeth away into those countries beyond Jordan and in Arabia, which Chedorlaomer and the kings with him had conquered; and, by the conquest of them, they descended to Abraham.

2148 A. M. children by her. Those children, when they
590 Shem. come to age, he sendeth away into those
425 Eber. countries beyond Jordan and in Arabia,
140 Abraham. which Chedorlaomer and the kings with
54 Ishmael. him had conquered; and, by the conquest
40 Isaac. of them, they descended to Abraham.

There these sons of his grow into nations, and become continual enemies to the seed of Israel. Though Abraham were very old at Sarah's death, being one hundred and thirty-seven years old then, yet is he not past the strength of generation, through the strength of that promise, "I will multiply thee," &c. The greatest wonder of Isaac's birth was, that he was born of an old barren woman.

Shem dieth, being six hundred years old; read Gen. xi. 11; the same was Melchizedek; the only man in the world greater than Abraham: for though Eber, and Arphaxad, and the other patriarchs, had this dignity above Abraham, that they were his fathers; yet he was dignified above them all in this, that he had the singular and glorious promise made to him, which was not made to any of them, but only Shem: Shem saw the two great miseries of the world, the flood, and the confusion of tongues; but he saw comfort in Abraham and Isaac. He lived as many years after Abraham came into the land of Canaan, as Abraham was old, when he came thither; namely, seventy-five years.

2158 A. M. man in the world greater than Abraham:
600 Shem. for though Eber, and Arphaxad, and the
435 Eber. other patriarchs, had this dignity above
150 Abraham. Abraham, that they were his fathers; yet
64 Ishmael. he was dignified above them all in this,
50 Isaac. that he had the singular and glorious pro-
mise made to him, which was not made to
any of them, but only Shem: Shem saw the two great mise-
ries of the world, the flood, and the confusion of tongues;
but he saw comfort in Abraham and Isaac. He lived as
many years after Abraham came into the land of Canaan, as
Abraham was old, when he came thither; namely, seventy-
five years.

CHAP. XXV. ver. 11; *and from ver. 19 to the end.*

JACOB and Esau born; first, he that was natural; and then, he that was spiritual: these children strove in the womb, and Rebekah inquired

2168 A. M. strove in the womb, and Rebekah inquired

 YEAR OF THE WORLD 2168—2192.

445 *Eber.* after the cause; and the Lord, by an oracle,
 160 *Abraham.* it is like by Abraham's oracle at Beer-sheba,
 74 *Ishmael.* resolves her of the difference of the children,
 60 *Isaac.* and of the nations that should descend of
 them. Esau is born all hairy over, like a
 kid,—a strange birth; and he is therefore named Esau, that
 is, 'Made:' for he had his beard and his pubes, now, even
 from the birth, as if he had been a mature man. The story
 is now to fall upon the acts of Isaac and Jacob; and, there-
 fore, in this chapter, it concludes the story of Abraham and
 Ishmael; reckoneth up the term of their lives; and mentioneth
 their death by anticipation: the reader will readily reduce
 the texts, that mention these, to their proper time; it is most
 usual in Scripture thus to do, in reckoning up men's ages:
 as, Gen. v, and xi, &c.

2183 *A. M.*—Abraham dieth; here read Gen. xxv. 7—
 10. Isaac is of the very same age when Abraham dieth,
 that Abraham was, when the promise came to him, viz. se-
 venty-five years old. The promise now is come upon Isaac.

2187 *A. M.*—Eber dieth; read Gen. xi. 17: he was the
 longest liver born since the flood, the father of the Hebrews,
 and denominator of the Hebrew tongue: religion stayed in his
 family, when all the world lost it beside; and he liveth to see
 it gloriously settled in the families of Abraham and Isaac.

CHAP. XXVI.

THE time that Esau sold his birthright, and that Isaac
 went to Gerar, are both undated, but it seemeth
 98 *Ishmael.* by the text, that they were near together; and
 84 *Isaac.* that the famine, that caused Esau to part with
 24 *Jacob.* his birthright, caused Isaac to depart out of his
 own residence, to go elsewhere to seek for sus-
 tenance. It appeareth, that there was great scarcity of vic-
 tuals, when Jacob is brought to his lentil pottage, and when
 Esau, if he got not some of these pottage, is like to famish.
 Many precious things were wrapped up in the birthright:
 as, the priority, the promise, the priesthood, and excellent
 privileges; and Esau, for a mess of pottage, despiseth them
 all. Compare this with Adam's losing his own and his pos-
 terity's happiness, for a morsel of meat. Isaac, as his father

YEAR OF THE WORLD 2208—2231.

had done, denieth his wife: a Philistine king showeth here more conscience than he; he prospereth exceedingly in the land of the Philistines, to the envy of the inhabitants there.

Esau marrieth Canaanitish wives; a vexation to his holy parents; for this his impious polygamy, he is
 2208 A. M. called, a “fornicator^l,” for polygamy is called,
 114 *Ishmael*. fornication, or “whoredom^m,” and upon this
 100 *Isaac*. it seemeth, that the Holy Ghost giveth one
 40 *Jacob*. of his wives the name of Adah, the wife of
 the first polygamist in the worldⁿ. Esau here lay under a double offence,—namely, for polygamy, and for marrying in the stock of cursed Canaan. Polygamy, in the men of the holy generation,—as, Jacob, David, and Solomon, &c.—was of a more tolerable nature, and of more dispensableness; because they sought to multiply the holy seed, which Esau was out of capacity to do.

“Was not Esau Jacob’s brother, saith the Lord? yet I loved Jacob, and hated Esau^o.” “What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion^p.” Both the prophet and the apostle do rather take their example for election and reprobation in Jacob and Esau, than in Cain and Abel, at the beginning of the old world; or, in Shem and Ham, in the beginning of the new; partly, because the free acting and disposing of God is the better showed in the contrary disposal of these two, that were known to be born at one birth; and partly, because, in Jacob, there began to be a distinguished people from all the world, and the foundation of a distinct visible church laid; and partly, since both were born of parents under the promise, that the spiritual and temporal virtue of the promise might be differenced.

Ishmael dieth, one hundred and thirty-seven years old: here read Gen. xxv, from ver. 12 to ver. 19,
 2231 A. M. and 1 Chron. i. 28—31. There may be some
 137 *Ishmael*. argument that he was saved, though once he

^l Heb. xii. 16.
 Gen. iv. 19.

^m Hos. iv. 11.
^o Mal. i. 2, 3.

ⁿ See Gen. xxxvi. 2. and
^p Rom. ix. 14, 15.

YEAR OF THE WORLD 2245.

123 *Isaac.* persecuted and mocked, and was expelled
 63 *Jacob.* Abraham's house: as, Abraham's prayer for
 him, and God's promise towards him, Gen. xvii.
 18. 20; the reckoning of his age, and using the very same
 expression of his death, as are used of Abraham's; Esau
 going to marry in his stock, when his Canaanitish matches
 displeased his parents, &c. But howsoever it was with Ish-
 mael himself, in matter of piety, it is certain his posterity
 grew impious, and were constant enemies to Israel: they and
 the rest of the seed of Abraham by Keturah, lived together
 in Arabia, and were brethren in evil. The Turks are held by
 some to be of the seed of Ishmael, and their using circumci-
 sion is used as an argument to confirm it: but that may
 speak them as well, if not rather, the offspring of the Jews
 captivated into the northern parts of the world, by Assyria
 and Babylon, and now increased into these vast multitudes;
 and poured out towards the western parts.

CHAP. XXVII, XXVIII, XXIX, XXX.

ISAAC is now come to that age, at which his brother
 Ishmael died, fourteen years ago,—namely, one
 2245 *A. M.* hundred and thirty-seven: and it is not im-
 137 *Isaac.* probable, that the thought of his death at that
 77 *Jacob.* age, puts Isaac in mind of his own end; and
 he accordingly disposeth towards it, by con-
 veying of the blessing, and settling it upon one of his sons.
 His sending Esau to hunt for venison, that he might eat of
 his savoury meat, and his soul might bless him, was not be-
 cause meat or drink would conduce for that spiritual purpose;
 but he puts him to this, that he might know whether he
 should bless him or no; for his missing of venison before
 had occasioned the loss of his birthright; and, if he missed
 of it now, it would be a sign to Isaac, that God would have
 him also to lose the blessing. And this Rebekah easily
 knew to be Isaac's mind, in sending Esau upon that employ-
 ment; and she accordingly makes use of it, for the advantage
 of her beloved son Jacob; and Isaac likewise passeth some
 blessing upon Esau, when he seeth him to have sped of a
 prey, because he saw that God would have him to have some
 blessing, according to the sign that Isaac had proposed to

YEAR OF THE WORLD 2245.

himself. Jacob, in his eldest brother's garments, obtains the blessing, the garments of the priesthood, which belonged to the first-born, and so were now kept by Rebekah, in Jacob's right.

Jacob, upon fear of Esau's displeasure, fleeth to Haran; before he goeth, he hath the blessing, which he had stolen from his father, now confirmed upon him by his father, knowingly and purposely.

At Beth-el, in his way, he hath a vision of a ladder, a type of Christ incarnate, that brings heaven and earth together, in his two natures, and in his reconciliation; he anoints the pillar, and consecrates the place where he had lain, and voweth his tithes. The mention of Esau's going to Ishmael [that is, to Ishmael's family, for Ishmael was dead], and taking his daughter to wife, is set before the mention of the vision at Beth-el, and the actions at Haran-well, though it were not so very soon; because the Holy Ghost would take up Jacob's story entire and uninterrupted, therefore he setteth that story before.

Jacob, at Haran-well, showeth himself stronger than three men, and rolleth away a stone from the well's mouth, which three shepherds could not: he meeteth with Rachel and Laban, and indenteth for seven years' service. A man of threescore and seventeen years old, is bound apprentice for a wife. That this was the year of these occurrences,—namely, the seventy-seventh of Jacob's age,—is to be collected backward from the story following, thus:—Joseph, the son of Jacob, was thirty years old when he stood before Pharaoh, Gen. xli. 46; then came seven years' plenty, ver. 47—53, which made Joseph thirty-and-seven years old; then passed two years' famine, ere Jacob came into Egypt, chap. xlv. 6; and now was Joseph thirty-and-nine years of age: when Jacob came at the end of the two years' famine, he himself was a hundred and thirty years old, chap. xlvii. 9. Now take the thirty-and-nine years of Joseph out of the hundred and thirty years of the age of Jacob, and it appeareth, that Jacob begat Joseph at the ninety-first year of his age. Now Joseph was born in the last year of the second seven, or in the fourteenth year of Jacob's service with Laban, in the very conclusion of that year, chap. xxx. 25, 26: take,

 YEAR OF THE WORLD 2246—2262.

therefore, fourteen years out of Jacob's ninety-one, when Joseph was born,—and the remainder, seventy-seven, was the age of Jacob, when he entered upon those fourteen years' service.

Jacob beginneth his seven years' apprenticeship; Leah and Rachel are figures of the two churches; 2246 *A. M.* the church of the Jews under the law, and the 138 *Isaac.* church of the gentiles under the gospel: the 78 *Jacob.* younger the more beautiful, and more in the thoughts of Christ, when he came in the form of a servant: but the other, like Leah, first embraced and taken to wife.

At the end of this year, Jacob's apprenticeship for Rachel is out; but Laban deceiveth him with 2252 *A. M.* Leah; and so is Jacob paid in kind for deceiv- 144 *Isaac.* ing his father. He had deceived his father 84 *Jacob.* with a suborned person, taking on him to be Esau when he was Jacob; and he is deceived by his father-in-law with a suborned person, and so embraceth Leah, thinking he had embraced Rachel: his thoughts were upon a child by Rachel, whilst he had Leah in his arms; and so the birthright by his thoughts and intention should be Rachel's first-born; and so it was in time.

He, being thus deceived, indenteth yet seven years' service longer for Rachel, and serveth a week in earnest, that he will serve yet other seven years, and at the week's end he marrieth Rachel.

2253 *A. M.*—Reuben born: and the rest of Jacob's sons probably in this order:—

2254 *A. M.*—Simeon born.

2255 *A. M.*—Levi and Dan born.

2256 *A. M.*—Judah and Naphtali born.

2257 *A. M.*—Gad born.

2258 *A. M.*—Asher and Issachar born.

2259 *A. M.*—Joseph born, and Zebulun born not long before him. Rachel prophesieth: Dinah not born in these seven years, unless she were a twin with Zebulun.

Upon a new bargain with Laban, Jacob, by God's blessing and direction, groweth exceeding rich, 154 *Isaac.* to the envy of Laban and his sons. Laban

YEAR OF THE WORLD 2265—2268.

- 94 *Jacob.* dealeth deceitfully with him about his cattle,
 3 *Joseph.* as he had done about his daughters, but the
 Lord suffered him not to hurt him.

CHAP. XXXI.

JACOB departeth secretly from Laban, but at last is pursued by him: Rachel stole Laban's 'teraphim,' which were the pictures or statues of some of her ancestors, and taken by her for the preservation of their memory with her, now she is never to see her country and father's house again. Laban had abused them to idolatry. He and Jacob make a covenant.

CHAP. XXXII. AND XXXIII, to ver. 17.

JACOB, afraid of Esau, is shaken in his faith at his approach, though he have the visible attendance of angels; for which distrust, 'the Angel of the covenant,' Christ, meets him by the way, wrestles with him, and seeks to kill him: but he weepeth and maketh supplication, and is only maimed, but escapeth with life. He is called 'Israel,' to assure him that he should prevail with Esau, who had thus prevailed with God; and now, with the first naming of Israel, is a ceremony taken up to distinguish Israel from other people; namely, the foregoing to eat the sinew that shrank.

Esau and Jacob meet friendly, and so they part; "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

CHAP. XXXIII. ver. 17—20.

2267 *A. M.*—JACOB maketh some abode at Succoth, beyond Jordan eastward, and there buildeth booths for his cattle, till they have brought forth their young (see ver. 13), and a house or a tent for himself.

2268 *A. M.*—Jacob is at Shechem; thither he came, *שלם*, or 'peaceably;' for till he came there, there was no miscarriage in his house; he purchaseth a piece of ground, and buildeth his first altar.

 YEAR OF THE WORLD 2269—2273.

CHAP. XXXVIII. ver. 1—5.

JUDAH goeth from his brethren at Shechem, and marrieth.

2269 *A. M.*—Er born to Judah.

2270 *A. M.*—Onan born to Judah.

Shelah born to Judah. Judah is now resident at Chezib,

near the borders of the Philistines. Observe these

163 *Isaac.* particulars concerning Judah:—1. That he was

103 *Jacob.* but three-and-forty years old at their going

12 *Joseph.* down into Egypt. 2. That his son Pharez had

then two sons, Gen. xlv. 12. 3. Observe the

story of Er, Onan, and the birth of Pharez; and then guess

how very young Judah was, when he had his first child. These

stories of his marriage, and birth of his children, are laid

after the story of the sale of Joseph, though they were be-

fore; because the Holy Ghost would handle all Judah's

story together. Now there are some things in that chapter,

that come to pass after Joseph's sale, and are laid there in

their proper order; and so these are laid with them, that all

that story may be taken up at once.

CHAP. XXXIV.

DINAH, ravished, giveth cause of tears to the tender eyes

of her mother Leah; this was the first miscar-

164 *Isaac.* riage in Jacob's house: and it is no wonder if

104 *Jacob.* the Lord overtake him with some scourge,

13 *Joseph.* when he is so slack to purge his family, and to

pay his vows: it is now seven or eight years

since the Lord brought him back from Haran, and yet he

hath not thought of the vow that he made, when he went

thither.

Circumcision groweth deadly to the Shechemites.

CHAP. XXXV. ver. 1—28.

Now it is time for Jacob to pay his vows, and to purge

his house from idols, when he hath neglected

165 *Isaac.* it so long, and when so sad a disaster is be-

105 *Jacob.* fallen him in his family: the Lord therefore

14 *Joseph.* commands him to Beth-el, where his vow had

been made; and there he burieth all his family-

idols under an oak, and admitteth the proselytes of She-

YEAR OF THE WORLD 2276.

chem and Syria into his religion by baptism; for circumcision was become deadly before their eyes. He burieth Deborah at Shechem; hath a vision, and setteth up a pillar.

He maketh thence for Hebron, hath Benjamin born by the way, and burieth Rachel beside Beth-lehem; and hath Bilhah defiled by Reuben; and at length he cometh up to Hebron, to his father Isaac; when he had now been thirty years absent from him.

CHAP. XXXVI. AND 1 CHRON. I. ver. 34, *to the end.*

THE thirty-and-sixth chapter doth very properly come next after these stories; for, when the Holy Ghost hath related the story of Jacob hitherto, and is now to fall upon the story of Joseph, he doth first despatch the story of Esau: he had reckoned the sons of Jacob immediately before, and now he cometh to reckon up the posterity of Esau; that the blessing of Isaac upon Esau may be observed how it took place.

Observe, in this genealogy of Esau and Seir, besides the change of the names of Esau's wives;—1. That Esau marieth Aholibamah, the great grandchild of Seir, the daughter of Anah, the son of Zibeon, the son of Seir, ver. 20. 24, 25: whereas Eliphaz, the son of Esau, marieth Timnah, Seir's immediate daughter, ver. 20. 22: and so the father's wife is of the third generation after the son's. 2. That Timnah, the concubine of Eliphaz, is reckoned as his son, 1 Chron. i. 36. 3. That there was a duke Korah, of the stock of Eliphaz, in after-times; whereas Eliphaz had no immediate son of that name; compare ver. 11 with ver. 16. 4. That whereas it is said, that "Esau took his wives, and his children, and his cattle, and went into the country from the face of his brother Jacob," ver. 6,—it is to be understood, that he did this to make room for Jacob, against he should come from Haran; for when he went thither, he left Esau in Canaan; and when he came thence, he found him in Seir.

CHAP. XXXVII.

JOSEPH sold, he being seventeen years old, ver. 2: the thirty-sixth chapter handleth the story of
2276 A. M. Esau, the hater of his brother; and that lost

 YEAR OF THE WORLD 2276, 2277.

168 *Isaac.* his birthright by his own fault. Now this
 108 *Jacob.* thirty-seventh chapter cometh, and handleth
 17 *Joseph.* the story of Joseph, the hated of his brethren,
 and who obtaineth the birthright by the fault
 of another. Reuben had forfeited his birthright about a
 year or two ago, by lying with his father's wife; and now
 Jacob devolveth the birthright upon Joseph, and maketh him
 a party-coloured coat, as the badge of it: for this love of Ja-
 cob to him, and for this privilege conferred upon him, his
 brethren hate him; and, for his dreams, their hate increaseth,
 that they sell him. His father first sets^a him to feed the
 flocks with his brethren, but the sons of the very handmaids
 made a servant of him; then his father sent him to visit his
 brethren at their flocks at Shechem: but there the Amorite
 had taken possession upon Jacob's departure and theirs, after
 Shechem's slaughter, so that they are forced to go for pas-
 ture at Dothan. There Joseph findeth them; and, by the
 counsel of Judah [as Christ by the villany of Judas], he is
 sold to Medanites, Midianites, and Ishmeelites, for by all
 these names are the merchants, that bought him, named: for
 these people lived so promiscuously together, that any of
 them did, indifferently, bear any of these names.

Jacob is now deceived with the blood of a kid, instead of
 Joseph's; as he had deceived his father with the flesh and
 skin of a kid, instead of venison and his own skin.

Joseph is sold to Potiphar.

CHAP. XXXIX.

JOSEPH, in Egypt, is prosperous in his master's house,
 and the Lord is with him; his master intrust-
 169 *Isaac.* eth him with all that he hath; his blackmoor
 109 *Jacob.* mistress, lusting after his beauty, causeth his
 18 *Joseph.* misery: she cloaks her villany under his coat:
 the showing of his coat had before caused his
 father's sorrow, and now it doth his own. Here the chas-
 tity of Joseph, now the first-born, shameth the unchastity
 of Reuben, the first-born before; the one denies his mis-
 tress, the other solicits his father's wife.

YEAR OF THE WORLD 2281—2287.

CHAP. XXXVIII, *from ver. 6 to the end.*

ER and Onan about this time miscarry ; and Judah himself, not very long after, incestuates his own
 173 *Isaac.* daughter-in-law, of which incest Pharez is be-
 113 *Jacob.* gotten, yet a father of Christ according to the
 22 *Joseph.* flesh. The story of the affairs of Judah, is
 laid presently after the story of the sale of Joseph, though some things contained in it came to pass a long time before Joseph was sold, and some after the story of the thirty-ninth chapter, that Judah's requital for his sale [for he had the chief hand in it] might be showed as soon as his selling of him is related. Judah was married before Joseph was sold, and Er and Onan were also born before, as was observed erewhile ; therefore, the first words of the chapter, " At that time," are not to be referred to the next words going before in the preceding chapter, concerning Joseph's sale to Potiphar, but are of a more large extent ; as that phrase, and the phrase, " In those days," are oft in Scripture. It linketh Joseph's selling and Judah's miscarriages very well together, that it might be showed how he was punished in his children, that had been so unnatural to a brother ; and Joseph's not sinning with his mistress, and Judah's sinning with his daughter-in-law, do help to set off one another towards such an observation. The four eldest sons of Jacob fell under foul guilt ; and so repentance and mercy are taught and showed in their conversion.

CHAP. XL.

JOSEPH expoundeth his two fellow-prisoners' dreams ; and, like the two thieves with Christ, the one is
 2287 *A. M.* saved, and the other condemned. One of these,
 179 *Isaac.* when Joseph said to him, " Remember me when
 119 *Jacob.* it shall be well with thee," forgot him : but one
 28 *Joseph.* of those, when he said to Christ, " Remember
 me when thou comest into thy kingdom," was
 not forgotten. Thus, as the telling of two dreams had brought Joseph into misery,—so this expounding of two dreams will prove, in time, a forwarder of his delivery : as yet the butler fills and ' drinks wine in bowls, but is not grieved for the affliction of Joseph ;' as Amos, vi. 6.

YEAR OF THE WORLD 2288—2290.

2288 *A. M.*—Isaac dieth; and Jacob and Esau are friends, and bury him: read chap. xxxv, ver. 28, 29; and ruminat upon how Esau is changed from what he said, chap. xxvii. 41.

CHAP. XLI.

JOSEPH expoundeth Pharaoh's dream; compare Dan. ii.—

Seven years' famine begin; Joseph treasureth
121 *Jacob.* up corn; hath Manasseh and Ephraim born
30 *Joseph.* to him, within these years, of an Egyptian lady. How looks his wretched mistress upon him now, if she be alive? Towards the latter end of the seven years' famine, or thereabout, Pharez hath Hezron born to him.

CHAP. XLII.

2289 *A. M.*—THE first year of famine; Joseph's brethren bow to him for corn, as their sheaves of corn had done to him in his dream.

CHAP. XLIII, XLIV, XLV, XLVI, AND XLVII, to ver. 13.

THE second year of famine. Benjamin is brought by his brethren into Egypt; he is now the father of
2290 *A. M.* ten children. The feasting of Joseph's brethren was the better to pretend the stealing of
130 *Jacob.* a silver bowl; נחש ינחש בו, chap. xlv. 5; for which Joseph “ would make a very narrow search;” נחש ינחש איש אשר כמוני: for such a man as he that was in so high a place, “ could make a very strict inquiry,” ver. 15.

Jacob goeth down into Egypt with seventy souls; himself and Joseph, and his two sons, being counted in the number. The Septuagint have added five more, viz. Machir, Gilead, Shuthelah, Tahan, Eden, from 1 Chron. vii. 14. 20, &c.; followed by St. Luke, Acts, vii. 14.

Jacob and Joseph, after thirteen years' distance, met: Jacob presented before Pharaoh, and the king asks no other question than about his age. It was news in Egypt to see so old a man; Jacob is now a hundred and thirty years old; and now, just the half of the four hundred and thirty between

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the promise and delivery out of Egypt, are passed : see Exod. xii. 40. Gal. iii. 17. They had been taken up in these parcels;—five-and-twenty years after Abraham's coming into the land, before the birth of Isaac ; sixty years of Isaac's age, until the birth of Jacob ; and now Jacob is a hundred and thirty ; the sum of all, two hundred and fifteen :—and now, to the coming out of Egypt, we must count two hundred and fifteen more ; and that count must lead us on thither.

CHAP. XLVII, *from ver. 13 to the end ; and*

CHAP. XLVIII.

2299 A. M.—THE third year of famine.

2300 A. M.—The fourth year of famine.

2301 A. M.—The fifth year of famine.

2302 A. M.—The sixth year of famine.

2303 A. M.—The seventh year of famine.

Joseph buyeth all the land of Egypt for Pharaoh. He feedeth his father and family seventeen years before his father's death, as his father had nourished him seventeen years before his sale. The children of Israel grow numerous and into multitudes, even before Jacob's death ; he adopted Joseph's two sons for tribes ; he bestoweth the portion of land upon Joseph, that he had first bought of the Shechemites^r, and was after put to recover it, with his sword and bow, out of the hand of the Amorite, who had usurped it, and seized upon it, in his absence after his departure thence to Beth-el and Hebron : he sweareth Joseph to bury him in the land of Canaan, with his fathers, Abraham and Isaac. Thus is the birthright clearly passed upon Joseph, when his two sons are taken by Jacob, as Simeon and Levi, and when the land is bestowed on him for inheritance.

CHAP. XLIX, L.

JACOB dieth, having first blessed all his sons ; even every one of them. A blessing is to be

2315 A. M.	found in his passages to Reuben,
147 Jacob.	Simeon, and Levi, of whom he speak-
56 Joseph.	eth the bitterest things. His words,
232 Year of Promise.	throughout, concern the future events

^r Chap. xxxiii.

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and occurrences of the tribes, most especially, for he professeth to tell them, "what shall befall them in the last days."

That Reuben should have 'Jether seeth vejether gnaz;' a "remnant of dignity, and a remnant of strength:" for he was to lead the field in the wars of Canaan, and was to be victorious against the Hagarites^s. He was "unstable as water," in affecting the priesthood, and refusing the land, Num. xvi. 1, 2, and xxxii. 1: but his father adviseth him אל תותר, "Al tother," let not unstability remain in him.

That the scattering of Simeon and Levi among the rest of the tribes, should be for the benefit of themselves, and of others.

That Judah should be prince, and should be victorious; that Shiloh should descend of him; and that either the sceptre or lawgiver should continue in that tribe till his coming: that Judah's habitation should be a country of vines, so as to tie asses or colts to them, and not to be nice of spoiling them, they should be so abundant; that he should souse his garments in wine with treading the wine-presses, &c.

That Zebulun should trade at sea on both hands, in the ocean, and the sea of Galilee.

That Issachar should be burdened with two kingdoms, of Phœnicia and Samaria, on either hand of him; yet love of ease should make him bear and become tributary.

That Dan, in Samson, shall bite the heels of the Philistine horses, and overthrow so many thousand riders; and that makes Jacob to look at the delivery by Christ in the like manner, who should destroy, Samson-like, by dying.

That Gad should be hard set with the Hagarites, but he and his friends should overcome them at last.

That Asher should abound in corn and provision; and Naphtali in venison, and in him should begin the gospel.

That Joseph's sons should grow by Jacob's well unto a kingdom, and that his daughters should go עלי שור, "even to the enemy:" to repair the hostile tribe of Benjamin; which otherwise had decayed for want of wives: as Judg. xxi.

That Benjamin should be ravenous and devour the prey

^s See Jos. iv. 12. and 1 Chron. v. 10.

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to themselves, in the morning of their estate in the great slaughter of Gibeah, and in stealing them wives; but should divide the spoil for the good of the other tribes, in the evening of their first estate, by Mordecai; and in the evening of their second estate, by Paul.

The apostle, in Heb. xi. 21, mentioneth only Jacob's blessing the two sons of Joseph; because born out of his family in a foreign land, yet by faith adopted by Jacob for his own children: the apostle there follows the LXX; that, in their unpricked Bibles, read 'matteh,' "a rod," for 'mittah,' "a bed."

Joseph dieth a hundred and ten years old, having lived to see Ephraim's children to the third generation; that is, to the third generation from Ephraim, or fourth from Joseph: and to this, the great □ in the שלשים, chap. l. ver. 23, seemeth to point, to teach us to construe this to the greatest extent,—namely, to the third from Ephraim; as the like is expressed of Manasseh.

1 CHRON. VII. ver. 21—23.

EPHRAIM, at Joseph's death, could not be less than three-score and fifteen years old; and therefore that passage, concerning his sons' being slain by the men of Gath, seemeth to have been not very long after Joseph's death, if not before; unless we will conceive Ephraim to have begotten children after that, at a very great age. Zabad his son, and Shuthelah, and Ezer, and Elead, his grandchildren [probably, enough, that third generation of Ephraim, meant Gen. l. 25], were the men so unhappily slain "by the men of Gath that were born in the land;" that is, men born in Egypt, but now resident in Gath, and who came down to take away these Ephraimites' cattle, and slew them, as they stood in defence and retention of them; for so should I rather translate the verse,—“And men of Gath, who were born in the land, slew them, for they came down to take away their cattle,”—so as to make the men of Gath the plunderers, rather than the sons of Ephraim. Ephraim, their father, upon the sad occurrence, mourneth many days; but afterward “goeth in to his wife,

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and begetteth Beriah; and giveth him that name, because it went ill at that time with his house." Israel by this time is grown to a vast multitude in Egypt.

THE BOOK OF EXODUS.

CHAP. I.

ABOUT this time, Levi dieth, having lived a hundred and thirty-seven years; Exod. vi. 16. It is like that he lived longest of all
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308 *Year of Promise.* the tribes; and that, because only his age, and the age of Joseph, are mentioned of all the rest: it seemeth, that the one died the soonest, and the other lived longest, of all the twelve. The children of Israel, after the death of the twelve patriarchs, do, by degrees, fall into all manner of abomination: they commit idolatry^t; they forget and forego circumcision, the covenant of their God; and this was the reproach of Egypt^u; they joined in marriage with the Egyptians^v, and walked according to such wretched principles as these: therefore the Lord casteth them into a furnace of affliction; and now, as in Abraham's vision^w, when the sun of religion is gone down among them, a horrid darkness of impiety and misery comes upon them. Yet doth the strength of the promise show itself wonderful in both the sexes; in the men, that they are strong to beget children, though overpressed with intolerable labour; and in the women, that they bare their children with less pain and tediousness of travail, than other women did; being lively and quick in their delivery; and were delivered before the midwives came at them. Pharaoh, when overlabouring of the men will not prevent their increasing in children, giveth charge to the midwives, for the destroying of the children when they should be born: but Shiphrah and Puah, two of the midwives, observing God's wonderful hand in the women's delivery, disobeyed the king's command; and, by a glorious confession of God's hand, which they saw, will rather venture the king's displeasure, than fight against God: for which their piety, God marrieth them to Israelites,—for they were Egyptian women,—and builded up Is-

^t Josh. xxiv. 14. Ezek. xx. 8.^u Josh. v. 9.^v Lev. xxiv. 10. Exod. xii. 38.^w Gen. xv. 12.

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raelitish families by them; ver. 21: "Because the midwives feared God, he made them houses."

PSALM LXXXVIII, AND LXXXIX.

IN these times of bitterness and misery, lived the two sons of Zerah, or the Ezrahites, Heman and Ethan^x, who had the Spirit of the Lord upon them, in the midst of all this affliction; and they penned the eighty-eighth and eighty-ninth Psalms: the former sadly mourning for the present distress; and the latter cheerfully singing the mercies of God, in the midst of this distress, and prophesying of deliverance. And here is the proper place and order of these Psalms.

THE BOOK OF JOB.

IN these times, when it went thus sadly with Israel in Egypt; there shone forth the glorious piety and patience of Job, in the land of Uz: and here, in order of time, doth his book and story come in. It is not possible to fix the time of his great trial and affliction to its proper date; but there are two or three considerations, which do argue, that it was about these bitter times of Israel's sinfulness and misery.

As, 1. To consider how suitable it is to the providence of God, and agreeable to his dispensation at other times,—as in the matter of Elias, and the widow of Sarepta, for one instance,—that when religion was utterly lost, and gone, in the church of Israel, where it should have been,—to find it in the family of Job, in a place where it might have been little supposed to have been found. 2. How Job is preferred for his piety before any man alive, and that before his patience had given it such a lustre. 3. If Eliphaz be called a Temanite, as being the immediate son of Teman, it helpeth to scantling the time exceeding much; for then was he the fourth from Esau, as Amram was from Jacob, and so their times might very well be coincident.

The book of Job seemeth to have been penned by Elihu, one of the speakers in it, as may appear by these two things:—1. Because, in chap. ii, when Job's friends, that came to lament with him, and to comfort him, are reckoned and men-

^x 1 Chron. ii. 6.

tioned by name, Elihu is not named in the number ; arguing, as it may well be conceived, these two things : (1.) That he came to Job from a place not far distant, as the other three did, but neighboured upon him : and, (2.) That he himself was the historian and penman that made the relation ; and therefore he named not himself, when he named others. 2. Because he speaketh^x of himself as of the historian ; “ They were amazed, they answered no more : they left off speaking. When I had waited, (for they spake not, but stood still and answered no more ;) I said, I will answer also my part, I also will show mine opinion.”

Job was a son of Nahor, Abraham’s brother, descended from him by his son Uz^y, and so Elihu and he came to live so near together ; the one being of Uz, the eldest son of Nahor, and the other of Buz, the second.

The order of the book is facile and direct ; the penman, in the two first chapters, sheweth how Job fell into his misery, who before was one of the richest and most prosperous men in those parts. “ On a sabbath-day, when the sons of God presented themselves before the Lord ;” that is, when the professors of the true religion were met together in the public assembly ; Satan was invisibly there among them ; but the Lord seeth him : and upon some conference about Job, the Lord letteth Satan loose upon him, in reference to his estate : and, another sabbath, upon the like occasion and conference, he letteth him loose upon him, in reference to his body : so Satan destroyeth all that he hath, and all his children ; [read ver. 5. of chap. i, not, “ *when* the days of their feasting *were gone* about ;” but, “ *as* the days of their feasting *went* about :”] and smiteth him with an intolerable itch, that his nails will not serve his turn to scratch, but he is glad to get a potsherd to scrub himself. Then come his three friends to him from a far distance, and Elihu, his cousin, that lived near to him ; and these, in several speeches to him, do but aggravate his misery, and prove miserable comforters.

The dialogues or disputation between him and his three friends, do hold this course ;—that he answereth, and they re-

^x Chap. xxxii. 15—17.

^y Gen. xxii. 21.

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ply upon him in the course of their age and seniority. Their greatest drift is to prove him extraordinary sinful, because he was extraordinarily punished; which uncharitable error, when he cannot convince them of, because of their prejudice, he stoppeth all their mouths by a confident imprecation or execration upon himself, if he be so faulty as they would make him, chap. xxxi. Then Elihu, the penman, undertakes to moderate; but inclining to the same misprision with the others, the Lord himself convinceth them all of the uprightness of Job, which no arguments of Job could do; and this, not only by an oracle from heaven, but also by Job's revived prosperity, wherein every thing that he had lost, was restored double to him, but only his children; which though they died, yet were not lost. His years were doubled,—for he lived a hundred and forty years after his trouble, and so was seventy years old when his trouble came,—and died two hundred and ten years old: the longest liver born since Terah.

EXOD. II, to ver. 11.

ISRAEL'S afflictions increase upon them; the cruel king of Egypt commanding all the male
 341 *Year of Promise.* children to be slain. Miriam was born not far from this time; she was able to stand and watch Moses, when he was cast into the river; her name signifieth 'bitterness' and 'rebellion' both: and it is not to be doubted, but holy Amram, when he gave her name, had regard to that sad cause and effect, of which they had so great cause to be sensible. Miriam was a prophetess; Exod. xv. 20. Micah vi. 4.

2431 *A. M.*—Aaron born; 'a saint of the Lord,' Psal. cvi. 16. His name soundeth both of 'sorrow and joy:' as the tenor of Psalms lxxxviii, lxxxix, made in these afflictions, doth.

Moses born supernaturally, his mother being exceeding old at his birth; she was his father's
 2433 *A. M.* own aunt, the daughter of Levi: so
 351 *Year of Promise.* is Moses a Levite both by father
 1 *Moses.* and mother. He is preserved in an ark, like a second Noah; his mother is paid for nursing her own child: he is adopted by Pharaoh's daughter for her own son, and so the king is his nurs-

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ing-father, and the queen his nursing-mother. And in this doth Moses typify Christ,—that his true father is unknown to the Egyptians, and he reputed the son of Pharaoh; as the true father of Christ unknown to the Jews, and he reputed the son of Joseph.

Moses was educated and learned in all the wisdom of the Egyptians, Acts, vii. 22. Stephen speaketh this from necessary consequence, not having express text for it; for it could no otherwise be conceived of the adopted son of a king, and of a king of Egypt; which nation was exceedingly given to learning and study. Job is yet alive, and probably outliveth Moses. In the reading of his book, it may be advantageous to the reader, to observe how, in very many places, it toucheth upon the history that is contained in the book of Genesis, though that book was not then written. The creation is handled^z, the first Adam mentioned^a, the fall of angels and man^b, the miserable case of Cain, that was hedged in that he could not die^c; the old world and the flood^d, the builders of Babel^e, the fire of Sodom^f; and divers such references may be observed, which are closely touched in the book; which they came to know, partly by tradition, partly by living so near the Hebrews, and the places where these things were done, and partly by revelation; as chap. iv. 12, and xxxviii. 1.

The penman of the book, before and after the speeches of Job and his friends, often useth the name Jehovah; but in all the speeches never but once, and that is in chap. xii. 10; speaking there of God's giving the creature his being.

CHAP. II, *from ver. 11 to the end.*

2473 A. M.—MOSES, by faith, at forty years old, refuseth^g the court; visiteth his brethren; slayeth an Egyptian; fleeth into Midian.

“By faith, Moses refuseth to be called, the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches, than the treasures of Egypt; for he had respect unto the recom-

^z Chap. xxxviii.^a Chap. xv. 7.^b Chap. iv. 20. and v. 2.^c Chap. iii. 21.^d Chap. xxii. 6.^e Chap. iii. 15. and v. 13.^f Chap. xx. 23. 26.^g Acts, vii. 23.

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pense of the rewardⁱ." In Midian he marrieth Zipporah, and hath a son by her, whom he calleth 'Gershom,' which signifieth, *a desolate stranger*, because of his remote residence from his own people, in a foreign land.

Israel is not yet thoroughly humbled under their affliction; and, therefore, it is but just, they should continue under it: they refused the deliverer, when he offered himself unto them, with, "Who made thee a prince and a ruler over us?" and, therefore, they are but answered according to their own dealing, when their deliverance is deferred. This deferring was for forty years; and so, when, being upon the borders of Canaan, they refused that good land, their entrance into it is deferred forty years also.

Moses passeth through shepherdly and tribulation to the government; and so doth David, after him: a figure of the great Shepherd of the sheep, &c. Jether,—or, in Arabic pronunciation, Jethro,—a son of Abraham, but an alien to Abraham's God, is happy in his son-in-law; a son of Abraham, and of Abraham's faith: by him, he is instructed and taught in the way and knowledge of the true God^j. Moses is now exceedingly changed, in Midian, from his state and studies, which he had whilst he was in Egypt: there, he was a high courtier; here, a poor shepherd: there, a student in philosophy and Egyptian wisdom; here, a student of divinity, and of God himself. In this country and desert, where he now liveth, and retireth in so private a condition, he must, ere long, do glorious things, and, before he die, destroy Midian. That country had been first planted by Cush, the son of Cham; therefore, Aaron and Miriam call Moses's wife, a Cushite^k; and Zerah, the Arabian, is so called^l. But Abraham, by the conquest of Chedorlaomer, and the other kings with him, had obtained that land for his own; and thither he sent the concubine's sons.

CHAP. III, IV.

MOSES, feeding his sheep and studying upon God, hath a vision of Christ in a bush, appearing in 2513 A. M. fire, as he had done^m when he made the pro-

ⁱ Heb. xi. 24.

^j In Arabia, where sojourned this first prophet and lawgiver, Moses, there arose the false prophet and deceiver, Mahomet.

^k Num. xii. 1.

^l 2 Chron. xiv. 9.

^m Gen. xv. 17, 18.

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430 *Year of Promise.* mise. He giveth Moses commis-
 80 *Moses.* sion for Israel's deliverance; and
 the power of miracles, for their sakes
 that believed not. Moses, himself, fell under this predica-
 ment of unbelief, and shifteth all he can to avoid the em-
 ployment, as doubting and distrusting the issue: and when
 he must needs go upon it, he dare not leave his wife and
 children behind him, for fear he should never return to them
 again: but taketh his wife with him, though she were but
 newly delivered of a child, and her infant with her, though
 it were not so much as eight days old. For this his distrust,
 the Lord meets him by the way, and seeks to kill him; which
 danger, Zipporah, his wife, misconceiving to have been, be-
 cause her infant was not circumcised,—it having, by this
 time, passed the eighth day,—she circumciseth it: but Mo-
 ses, conscious of the proper cause, recovereth his faith, and,
 in evidence of his faith, calleth the child 'Eleazar,' in assu-
 rance of God's help to him; and so the danger departeth.
 Moses and Aaron meet in the wilderness; go together into
 Egypt; assemble the elders of Israel; relate their commis-
 sion; and are believed.

CHAP. V.

MOSES beginneth to execute his commission: observe,
 that he was with Israel, in the wilderness, forty years com-
 plete; that he was eighty years old when he began to deal
 with Pharaoh^a; that he was a good while before he got Israel
 released: and it teacheth, how to date and lay the occur-
 rences of his eightieth year.

CHAP. VI.

GOD proclaimeth himself 'JEHOVAH,' *The faithful One*
of his promise: he had revealed himself to Abraham, Isaac,
 and Jacob, by the name of *אל שדי* *The God Almighty*; and
 they relied upon his all-sufficiency, being fully persuaded,
 that what he had promised he was able^o to perform: and now
 he cometh to glorify another attribute of his,—namely, his
 truth and faithfulness,—in making good what he had promised.

Moses goeth about, as if he would reckon the heads of
 all Israel, but he only nameth three tribes; and that, not only

^a Exod. vii. 7.^o Rom. iv. 21.

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because in the third,—namely, in the tribe of Levi,—his story fixed upon Moses and Aaron, the men that he looked after; but also, because he would only name the most scandalous of all the twelve,—Reuben, the incestuous with his father's wife,—and Simeon and Levi, the murderers of Shechem; that he might show their entire conversion, and magnify God's mercy in their pardon; and lay this in the very entry of the now-building church, for a comfortable copy for penitents to look after: as the four women are mentioned in the beginning of the gospel, in Matt. i, for such another purpose.

CHAP. VII, VIII, IX, X, to ver. 21.

MOSES beginneth to work miracles, and to bring plagues upon Egypt; his rod is turned into a crocodile: the waters, in which the children's blood had been shed, is turned into blood: their great deity, Nilus, is plagued first. The plague of frogs; they go up even over all the land, and raven upon the very bodies of men: as Moses brought real frogs upon Egypt, so the enchanters bring magical frogs upon Goshen. The plague of lice: at which the magicians are at a nonplus, and blaspheme horridly against Jehovah, when they say, "This is the finger of God [but not of Jehovah]." The plague of noisome beasts; flies, wasps, snakes, &c. Now God separateth betwixt Israel and Egypt; betwixt whom there had been no difference in the preceding plagues. The plague of murrain upon beasts, biles upon men, and hail upon the land, and locusts.

CHAP. XII, to ver. 21.

THE beginning of the year is changed; the Passover is instituted and commanded: although the story of its institution be set after the plague of darkness, yet was it commanded before the plague of darkness came, and, it may be, before the plague of hail or locusts came; for, as soon as ever the darkness is over, and any Egyptian can stir, Pharaoh sendeth for Moses; chap. x. 24: and, after some smart speeches betwixt them, Moses telleth him of the slaughter of the first-born, that it should be the very next night^p, so that the darkness did but end on the very morning of Passover-day; and it had been upon the Egyptians, the *eleventh*, *twelfth*, and

^p Chap. xi. 4.

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thirteenth days of the month, and the Passover was on the *fourteenth*. Now, the command for the Passover was given to Moses^a before the tenth day of the month, at least,—if not on the very first day of the month, as is more probable. The reason, therefore, why the story of the institution of it is laid after this plague, is, because the Holy Ghost would handle that matter of the Passover all at once; and though the command for it, and the observation of it, fell at some days' distance, yet hath he brought both together, and handled the story of its institution, at that time, when fell out the story of its observation,—namely, on the *fourteenth* day.

CHAP. X, *from ver. 21 to the end*; and CHAP. XI, *all*;
and CHAP. XII, *from ver. 21 to the end*.

THE plague of darkness for three days: in it, the Egyptians saw the apparition of devils and evil spirits; and, in the time of this darkness, the Israelites are circumcised. Moses, on the Passover-day morning, giveth warning to Pharaoh of the death of the first-born; on the *fourteenth* day, in the morning, he giveth charge for preparation of the Passover against even; which is accordingly done, and the Passover kept. At midnight, all the first-born of Egypt are slain; and Israel even driven out by the Egyptians.

CHAP. XIII, XIV, XV, XVI, XVII.

THE command for observing the Passover renewed, and
a command for dedicating the
2514 A. M. first-born given. The cloud
81 Moses. of glory is their conductor;
1 *Redemption from Egypt*. their march was measured by
these times:—

On the *fifteenth* day of *Nisan*, even while it was yet night, they began their march, and go out in the sight of all Egypt, while they are burying their dead: this day they go from Rameses to Succoth.

The *sixteenth* day, they come to the edge of the wilderness of Etham; the Red Sea pointeth so into this wilderness, that, before they pass through the Red Sea, they are in the wilderness of Etham; and when they are passed through, they are

^a Chap. xii. 3.

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in it again. The wilderness of Etham and Shur, are one and the same; see Num. xxxiii. 7, 8, and compare Exod. xv. 22.

On the *seventeenth* day, they come to Hiroth.

On the *eighteenth* day, it is told Pharaoh, that the people fled; for, till their third day's march, they went right for Horeb, according as they had desired to go three days' journey to sacrifice; but when they turned out of that way, towards the Red Sea, then Pharaoh hath intelligence, that they intended to go some whither else, than whither they asked to go: thereupon, he and Egypt prepare to pursue them, for their jewels and their servants.

On the *nineteenth* day, they pursue.

On the *twentieth* day, towards even, they overtake them, and Israel entereth the sea, and by break of day are all marched through, and the Egyptians drowned.

On the *one-and-twentieth* day of the month, in the morning, betime, they came out of the sea; this was the last holy-day of the Passover-week: they sung for their delivery, and, after three days' march, they come to Marah; and from thence to Elim, and there they pitch divers days.

On the *fifteenth* day of the month *Jyar*, they come to the wilderness of Zin; murmur for bread, as they had done at Marah for water, and they have quails sent them, and manna. The sabbath now first mentioned, but not now first commanded; in Egypt, they had neglected the sabbath; since their coming thence, they had marched on it; now, a rule is given for its constant observation. The people murmur a fourth time, and it is for water, which they obtain out of the rock, but are scourged by Amalek for their repining: Amalek conquered by Moses's prayer.

CHAP. XIX.

THE eighteenth chapter, that containeth the story of Jethro, is anticipated, and is to be taken in at the tenth of Numbers, betwixt the tenth and eleventh verses; and the reason of this dislocation, and proof of the order, shall be showed there. On the *first* day of *Sivan*, Israel cometh to Sinai.

On the *second* day, Moses, called by the Lord, goeth up into the mount, talketh with God; and, when he cometh down, relateth the words of the Lord unto the people.

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On the *third* day, he goeth up, and relateth the people's answer unto God.

On the *fourth* and *fifth* day, he sanctifieth the people, and boundeth the mountain.

CHAP. XX, XXI, XXII, XXIII, XXIV.

On the *sixth* day of the month *Sivan*, in the morning, the ten commandments are given by Christ,—with such terror, that the people are not able to abide it, but desire Moses to be a mediator: he, drawing near to God, in the thick darkness, receiveth seven-and-fifty precepts, ceremonial and judicial; which, when he cometh down from the mount, he telleth the people of, and writeth in a book.

On the next day, which was the *seventh* day of the month *Sivan*, in the morning, he buildeth an altar, to represent Christ; and setteth up twelve pillars, to represent the twelve tribes; and with blood, besprinkled upon both, he bringeth the people into covenant with God. After the making of which covenant, the elders of Israel, that before might not come near the Lord, now see him, and eat and drink before him, and he layeth not his avenging hand on them: and, from among them, he calleth Moses up into the mount to himself: and he goeth up, and from hence he beginneth his forty days' fast, which, upon occasions, he doubleth, yea, trebleth; and concludeth his third, or last, fast, on that day, which was, from thenceforward, ordained the Day of Expiation.

CHAP. XXV, XXVI, XXVII, XXVIII,
XXIX, XXX, XXXI.

WHILE Moses is in the mount, with God, he showeth him a tabernacle, pitched, with all the utensils of it, and a priest arrayed in all his habiliments, and giveth him charge and instructions to make another, according to that pattern, and appointeth Bezaleel and Aholiab for chief workmen.

CHAP. XXXII, XXXIII, XXXIV.

MOSES, on the *seventeenth* day of the month *Thammuz*, cometh down from the mount, and findeth a golden calf,—breaketh it, and breaketh the two tables; for, whereas God had given him the two tables, written, at the end of his first

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forty days' fast, Moses brake those tables at the sight of the golden calf; to show, that Israel had made themselves unworthy of so great a jewel. And whereas the Lord had given him a pattern, and a command, for the making and setting-up of a tabernacle, and the service of it; that benefit is also forfeited by their calvish idolatry; and neither tables restored, nor tabernacle to be made, till Moses, by long and earnest prayer, had made Israel's peace.

Moses, having destroyed the golden calf, and slain the idolaters, returns the next day to God, by prayer; but is returned back the same day, with a sad message, whereupon, Israel is humbled: the tent of Moses, which, hitherto, had been instead of a tabernacle, is removed out of the unclean camp; and then the cloud of glory, which had been taken away, because of idolatry, is restored. The next day, Moses goeth up to the mount again, and falleth into a second forty days' fast; and as, in his first forty days' fast, he had seen the figure and pattern of a glorious tabernacle,—so now, in this second forty days' fast, he desireth to have a sight of the glory of God.

On the *thirtieth* day of the month *Ab*, he goeth up again with the two tables, and beginneth another forty days' fast; and seeth the Lord, and heareth him proclaim himself by most glorious attributes, and receiveth some commands from him.

On the *tenth* day of the month *Tisri*, he cometh down with the glad tidings, that all is well, betwixt God and Israel, with the renewed tables in his hand, and with commission to set about making the tabernacle.

CHAP. XXXV, XXXVI, XXXVII, XXXVIII,
XXXIX, XL.

AND so do Israel fall about that work, which, by the
first day of the month *Abib*, the
 2515 A. M. first month of the next year, is
 82 Moses. finished, and it begun to be erect-
 2 Redemp. from Egypt. ed. When it is set up, the cloud
 of glory filleth it, and God taketh
 up his seat upon the ark, in figure of his dwelling amongst
 men in Christ.

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THE BOOK OF LEVITICUS.

OUT of the tabernacle, newly erected, God giveth ordinances for it; and, first, concerning sacrifice, to represent Christ's death, as the tabernacle itself did represent his body. The whole time of the story of Leviticus is but one month,—namely, the first month of the second year of their deliverance; and not altogether so much neither; for the very first beginning of the month was taken up in the erecting of the tabernacle; of which the story is in Exod. xl.

CHAP. I, II, III, IV, V, VI, VII.

RULES given for all manner of sacrifices. This is the first oracle given from off the mercy-seat. There is the letter נ^r in the very first word of the book, ויקרא written less than all his fellows: and it seemeth, by such a writing, to hint and intimate, that though this were a glorious oracle, yet was it small in comparison of what was to come, when God would speak to his people by his own Son, whom the ark, mercy-seat, and oracle, did represent.

CHAP. VIII, IX.

THE seven days of the consecration of Aaron and his sons, follow after the time of the setting-up of the tabernacle, and were not coincident or concurrent with that time, as the Jews^s very generally, but very groundlessly, do apprehend:—for, 1. This command for their consecration is given out of the tabernacle, now erected, as well as the rules for sacrifice were: and, 2. They abide the seven days in the tabernacle, chap. viii. 33; and the very first day of the seven, the congregation were gathered to the door, ver. 3, 4; which undeniably show, that it was finished and set up, when these seven days of consecration began.

CHAP. X.

THE death of Nadab and Abihu was on the very first day that the service of the altar began; namely, on that eighth day after the seven of the consecration, when Aaron and his

א ועירא^r

^s As, Seder Olam; Tanchum ex R. Joseph: Baal Turim: Aben Ezra: R. Sol; and others.

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sons offered sacrifices for themselves and the people. This appeareth plainly, by comparing the third and fifteenth verses of the ninth chapter with the sixteenth verse of this tenth chapter: and thus the service of the sanctuary, by an accident, began with death and judgment.

NUMBERS, IX, to ver. 15.

AFTER the end of the tenth chapter of Leviticus, in the proper order of story, are the fourteen first verses of the ninth chapter of Numbers to be taken in, which treat concerning the Passover. For the tabernacle being reared on the very first day of the second year of their coming out of Egypt,—namely, on the *first* day of *Nisan*; these orders and rules, concerning sacrifices and the priests' consecration, were given, and the eight days of priests' consecration and sacrifices were accomplished before the fourteenth day of that month came, when the Passover was to be kept by an old command, given the last year in Egypt,—and by a second command, now given in the wilderness; so that this order and method is clear.

Now, the reason why this story of this second Passover is not only not laid in its proper place, in this book of Leviticus, but also out of its proper place, in the book of Numbers; [for the book beginneth its story with the beginning of the second month, but this story of the Passover belongeth to the first month:] the reason, I say, of this dislocation is, because Moses's chief aim, in that place, is, to show and relate the new dispensation, or command for a Passover, in the second month, which was a matter of very great moment. For the translation of that feast a month beyond its proper time, did the rather enforce the significancy of things future, than of things past; as rather recording the death of Christ to come, than their delivery from Egypt, when it hit not on that very night.

This story, therefore, of the Passover transferred to the second month upon some occasions, being the matter that Moses chiefly aimed at and respected, in that relation and history, he hath set it in his proper place; for so is that where it lies in the book of Numbers: and intending and aiming at the mention of that, he hath also brought in the

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mention of the right Passover, or that of the first month, as it was necessary he should, to show the occasion of the other.

LEVITICUS, XI, XII, XIII, XIV, XV.

AFTER the rules for things clean and fit for sacrifice, the Lord cometh to give rules for things clean and fit to eat, and clean and fit to touch; for this was the tripartite distinction of clean or unclean in the law. Every thing that was unclean to touch, was unclean to eat; but every thing that was unclean to eat, was not unclean to touch: every thing that was unclean to eat, was unclean to sacrifice; but every thing that was unclean to sacrifice, was not unclean to eat: for many things might be eaten, which might not be sacrificed, and many things might be touched, which might not be eaten. And under the law, about clean and unclean, there is exceeding much of the doctrine of sin and renovation touched; considerable in very many particulars:—

1. *By the law of Moses, nothing was unclean to be touched while it was alive, but only man.*—A man in leprosy unclean to be touched^t, and a woman in her separation^u; but dogs, swine, worms, &c. not unclean to be touched till they be dead^v.

2. *By the law of Moses, uncleanness had several degrees, and leprosy was the greatest.*—There was uncleanness for a day, as by touching a dead beast; for a week, as by touching a dead man; for a month, as a woman after child-birth; and for a year or more, as leprosy.

3. *Every priest had equal privilege and calling to judge of the leprosy, as well as the high-priest.*

4. *The priests, that were judges of leprosy, could not be tainted with it;*—see the notes at Num. xii.

5. *The priests could not make any man clean, but only pronounce him clean.*

6. *He that was leprous all over, and no place free, was to be pronounced clean;* for it appeared, that all the poison was come forth, and the danger of infecting others was past; *but he that had any part, that was not scabby over, he was unclean:* he that appears before God in any of his own righteousness, like the proud pharisee, he hath his answer in that parable; but that

^t Lev. xiii.^u Lev. xii.^v Lev. xi. 31.

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humble confession of a poor sinner, that shows him leprous all over, like that of the publican, obtains the best answer.

7. *The leper that was cleansed, had not his disease healed; but the danger of the infection being over, he was restored to the society of men again: so that he was not so much clean unto himself, as unto the congregation.*

CHAP. XVI.

THE solemn and mysterious feast of reconciliation, instituted to be on the tenth day of the month *Tisri*, the day that Moses had come down from the mount, with tidings of reconciliation betwixt God and the people, as was said before. And, as the solemnity and carriage of the work of this day, was a figure of good things to come in Christ,—so the very time itself, had some respect that way; for, if Christ were not born and came into the world a reconciler on that very day, yet was he born and baptized,—nine-and-twenty years after,—in that very month.

CHAP. XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV, XXV.

DIVERS laws are given, concerning offerings, marriages, festivals, the priests, and other things: and the main end of them all, piety, sanctity, charity, and, in them, a distinction of Israel from other people.

CHAP. XXVI, XXVII.

SAD denunciation of judgment upon disobedience, and the valuation of persons, in reference to redemption of vows. Hosea^w speaketh in allusion to the rates and values mentioned here, when he saith, “I bought her to me for fifteen shekels of silver, and for an homer of barley, and a half homer of barley.”

The fifteen shekels was the value of a man above sixty years old^x: the homer of barley, which valued fifty shekels^y, was the value of a man from twenty years old to sixty^z; and half an homer, which valued five-and-twenty shekels, was for one from five years old to twenty, twenty shekels^a; and from a month old to five years, five shekels^b.

^w Chap. iii. 2.^x Lev. xxvii. 7.^y Ver. 16.^z Ver. 3.^a Ver. 5.^b Ver. 6.

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THE BOOK OF NUMBERS.

CHAP. I.

ON the first day of the second month, the Lord provided for the pitching of their camp; as on the first day of the first month, they had begun to erect the tabernacle. First, the people are numbered from twenty years old and upwards, and their sum amounteth to six hundred and three thousand five hundred and fifty men; of all which number, only two men enter the land. The Levites are not reckoned in this sum, nor with this reckoning; and, accordingly, they fall not under the same curse with the others, of not entering into his rest. Not a man impotent through old age in Israel.

CHAP. II.

THEIR camp is pitched, and the sanctuary set just in the middle of it; for religion is the heart of a state. The Levites pitch next unto it, in a quadrangular body, round about it, at a certain distance. The whole body of the army pitcheth at another distance about them, in the same form, and two thousand cubits' distance from the tabernacle: every side of the square carried its several colours; Judah, a lion; Ephraim, a bullock; Reuben, a man; Dan, an eagle. Compare the description of Christ dwelling in the midst of the Christian church, Rev. iv. 4. "The ark, the strength of the Lord, pitcheth before Ephraim, and Benjamin, and Manasseh^c."

CHAP. III, IV.

THE Levites taken for the first-born of Israel, and so interested in every family among them. The first-born had been priests till the consecration of the Levites; now that function must be confined to that tribe. The Levites engaged to their service from nine-and-twenty years old complete, or thirty current, till fifty. Our Saviour's age, at his entrance^d into his ministry, answereth to this type.

^c Psal. lxxx. 2.^d Luke, iii. 23.

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CHAP. V, VI.

A LAW concerning uncleanness and offences, that the camp might continue in purity and unity; chastity and unchastity tried miraculously. The law concerning Nazarites, 'the only votaries of the people.' The congregation to be blessed by the priests, 'in the name of the Trinity.'

CHAP. VII, VIII.

THE princes offer to the sanctuary, and more ordinances are given about it. That they offered not till they were ordered into their standards, is plain, by the order and method of their offering. The Levites 'to be five years probationers' at the sanctuary before they take their office; compare chap. viii. 24, with chap. iv. 23.

CHAP. IX, *from ver. 15 to the end*; and CHAP. X, *to ver. 11.*

BEFORE the reading of the fifteenth verse, the reader is to suppose a Passover to be kept the fourteenth day of this second month, although the keeping of it be not expressly mentioned, but only hinted. For, on the fourteenth day of the first month, which was the proper day for the Passover, some men, because they were unclean, could not observe it; and, upon their acquainting Moses with their case, he presently gives them a warrant, to keep it the fourteenth day of the next month; which they did, no doubt, accordingly, although it be not in plain terms related: for the occurrences mentioned in the book hitherto, came to pass in the first thirteen days of the month [save only the offering of the princes, which, indeed, began before the fourteenth day, but continued beyond it; notwithstanding, the Holy Ghost would conclude the story of their offering altogether]: and, on the fourteenth day, those that had been unclean at the proper time of the Passover, kept the Passover by a new ordinance. So that the order of the story of this new Passover, is most genuine and proper here; but Moses could not relate the thing, but he must relate the occasion,—namely, because some could not keep it at the right time, therefore he giveth the story of the right time here,—which, as we showed before,

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lieth properly between the tenth and eleventh chapters of Leviticus.

From the fifteenth verse of this chapter to the eleventh verse of the tenth chapter, there is mention of two special things; namely, the dwelling of the cloud upon the tabernacle, and the making of the silver trumpets; which, however they were indeed somewhat afore this time,—for the cloud descended, and the trumpets were made before the fourteenth day of this month,—yet are they brought in here as relating to the removal of the army, which is mentioned in chap. x, ver. 11: for then the cloud was taken up, and the trumpets were sounded.

EXODUS, XVIII.

BETWEEN the tenth and eleventh verses of the tenth of Numbers, as in its proper place and order, cometh in the story of Jethro, contained in the eighteenth of Exodus, as may be evidenced by these observations:—

First, That that story lieth not in its proper place in the book of Exodus, may be concluded upon these two or three reasons: 1. Because there it is said, “Jethro took burnt-offerings and sacrifices for God^e:” now, as the story lieth there, the law for burnt-offerings and sacrifices was not yet given. 2. It is said, that “Moses sat to judge the people, and made them know the statutes of God, and his laws^f:” now, as the story lieth there, the statutes and laws are not as yet given to Moses, and he himself knoweth them not. 3. The choosing of judges and elders, which was upon Jethro’s counsel, was not till their departing from Sinai^g: and now, as the story of Jethro lieth in the book of Exodus, they are not as yet come to Sinai; therefore, that that story is misplaced as it lieth there, there is evidence sufficient. There remaineth only to see why it is laid there, out of its proper place, and where is the proper place to lay it;—the former may be resolved upon, by looking back upon the curse that God denounceth upon Amalek; “I will put out the remembrance of Amalek from under heaven: and the Lord hath sworn, that the Lord will have war with Amalek from generation to ge-

^e Ver. 12.^f Ver. 13. 16.^g Deut. i. 7, 8.

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neration," Exod. xvii. 14. 16. Now, that the Holy Ghost might show that Jethro, who dwelt among the Amalekites, did not fall under this curse,—he bringeth in the story of his coming into Israel, in the very next place after that curse is related; not thereby to conclude, strictly, that his coming was at that very time, as soon as the curse was denounced; but to show, that he once came, and so avoideth and escapeth that curse.

Now, that the proper place of that story is this that we have mentioned, may be evidenced by these particulars: 1. That Moses himself telleth^h, that their choice of judges, which was by Jethro's counsel, instantly upon his coming, was so near their departure from Sinai, which is mentioned Num. x, ver. 11, that the warning of their departure was given him before. 2. That the murmuring of Aaron and Miriam against Zipporah, Moses's wife [which, in all probability, was upon her first coming among them, and their converse with her, or instantly after], is set after their departure from Sinai. 3. That the departure of Hobab, or Jethro, from them at Sinai, is joined so near to the place where we suppose this story of his coming is to be laid, as that but a few verses come between; and compare that story with the latter end of Exod. xviii, and it will help to confirm this place to be the proper place of its order.

CHAP. X, *from ver. 11 to the end.*

THE cloud is taken up on the twentieth day of the second month, and the camp removeth from Sinai to the wilderness of Paran; three days' journey. In the thirty-fifth verse of this chapter, the letter *nun* is written the wrong way in the word **בַּסֵּעַ**, "when the ark set forward;" and so is it also in the first verse of the next chapter, in the word **כַּמֵּתֵאָנִים**, "they became as murderers." In the former is hinted, as the Jews observe, God's gracious turning back towards the people; in the latter, the people's ungracious turning away from God.

CHAP. XI.

AT their first encamping after Jethro's departure, Moses

^h Deut. i. 7, 14.

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findeth an occasion to choose judges and elders, to help to bear the burden with him; and therefore, the twenty-fourth, twenty-fifth, and twenty-sixth verses of Exod. xviii, are to be reputed coincident with this time. The Sanhedrim chosen by Moses, and endued with the Spirit by God; six of a tribe made up the number, and two over, and these two were Eldad and Medad, who were written for elders, but the lot cast them out, that there might be but seventy: yet did the Lord honour them with the spirit of prophecy.

CHAP. XII.

ZIPPORAH, Moses's wife, called a 'Cushite;' for Arabia was the land of Cush. For her sake, Aaron and Miriam begin to rebel against Moses's authority; for which Miriam is struck with leprosy, but Aaron is not, because he was the judge of leprosy, and could not be tainted with it. Their sin causeth the cloud of glory to depart, as the sin of the golden calf had done before; there Aaron had a hand in the sin also; Moses vindicated by God himself. It is said, "They removed from Hazeroth, and pitched in the wilderness of Paran," ver. 16; that is, they marched and pitched in that wilderness: see chap. x. 12.

CHAP. XIII.

THEY are now come not very far from the south-point of the land of Canaan [compare ver. 26, and Deut. i. 2. 19]; and Moses, at the desire of the peopleⁱ, sendeth twelve men to spy the land: Sethur, the man for the tribe of Asher^j: his name is in number 666^k, and in signification hidden, or 'mystical:' it is towards the end of the year 'stilo veteri,' when they search the land; for grapes and figs are then ripe^l.

CHAP. XIV.

THE decree and oath in God's anger, that 'they should not enter into his rest,' cometh forth, and beginneth to seize upon some of them; for the ten men that caused the people to murmur, died by the plague. As they were forty days in searching the land,—so the people must wander forty years ere

ⁱ Deut. i. 22.^j Ver. 13.^k סתור 666.^l Ver. 20.

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they came to enjoy it; that is, eight-and-thirty years and a half, to make up the year and a half, that had passed since their coming out of Egypt, to be forty: and, in that time, must all the men that were numbered at Sinai, the Levites excepted, be consumed in the wilderness;—and here is man's age cut short again, as it had been at the flood and building of Babel.

PSALM XC.

UPON this sad decree of God against the people, and upon his cutting short man's age, Moses maketh the ninetieth Psalm, whose proper order is coincident with this story; and there sadly showeth, how they were consumed by God's anger for their impieties;—that now man's age is come to seventy or eighty years, from those hundreds that men lived before, &c.

CHAP. XV, XVI, XVII, XVIII, XIX.

THE place where the people murmured upon the return of the spies, was 'Kadesh-barnea^g.' This place was called 'Rithmah' before^h; and, it may be, it was so called from the juniper-trees that grew thereⁱ; but now named 'Kadesh,' because the Lord was there sanctified upon the people^k; and 'Barnea,' or *the wandering son*, because here was the decree made of their long wandering in the wilderness. Here, at Kadesh, they continued a good space before they removed; for so Moses saith, "Ye abode in Kadesh many days; **כִּימִים אֲשֶׁר יִשְׁבֹּתֶם**, according to the days that ye had made abode;" namely, at Sinai^l, as ver. 6: and so they spent one whole year there, for so they had done at Sinai: and whereas God bids^m them upon their murmuring, to turn back to the Red Sea, his meaning was, that, at their next march, whensoever it was, they should not go forward towards Canaan, but clean back again towards the Red Sea, from whence they came.

^g Num. xii. 26, and xxii. 8, Deut. i. 19

^h Num. xxxiii. 18, compared with Num. xii. 16, and xiii. 26.

ⁱ As 1 Kings, xix. 4.

^k Num. xx. 13.

^l Deut. i. 46.

^m Deut. i. 40.

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And so they do : and so they wander by many stations
 and marches from Kadesh-bar-
 84 *Moses.* nea now, till they come to Ka-
 4 *Redemp. from Egypt.* desh-barnea again, some seven
 or eight-and-thirty years hence.

Their marches, mentioned in Num. xxxiii, were these ; from Kadesh, or Rithmah, to Rimmon-parez, to Libnah, to Rissah, to Kehelathah, to mount Shapher, to Haradah, to Makheloth, to Tahath, to Tarah, to Mithcah, to Hashmonah, to Moseroth, to Bene-jaakan, to Hor-hagidgad, to Jotbathah, to Ebronah, to Ezion-gaber, to Kadesh again, in the fortieth year. And thus, whereas it was but eleven daysⁿ journey from Horeb, by the way of mount Seir, to Kadesh-barnea, they have now made it above three times eleven years' journey. The occurrences of all this time were but few, and those undated, either to time or place ; some laws are given^o : Korah, Dathan, and Abiram, rebel^p,—Korah for the priesthood from Aaron, as being one of the tribe of Levi ; and Dathan and Abiram for the principality from Moses, as being of Reuben, the first-born. An earthquake devoureth them, and all theirs, and a fire devoured the two hundred and fifty men that conspired with them ; only Korah's sons escape^q, and of them came Samuel, and divers famous singers in the temple^r, &c. Aaron's priesthood, that was so opposed, is confirmed by the budding of his withered rod, and, upon this approval, divers services for the priests are appointed^s ; and so, we have no more occurrences mentioned, till the first day of their fortieth year. They went under four or five continual miracles ; as, the appearing of the cloud of glory, the raining of manna, the following of the rock, or the waters, of Horeb, the continual newness of their clothes, and the untiredness of their feet ; yet did they forget, and were continually repining against him, that did all these wonders for them. They repined^t, when they came out of Egypt, that they must come out of Egypt. They repined^u, when they came near Canaan, that they must go into Canaan ; and so they repined all the way between. “ Do ye thus requite the Lord, O foolish peo-

ⁿ Deut. i. 2.^o Numb. xv.^p Chap. xvi.^q Chap. xxvi. 11.^r 1 Chron. vi. 22.^s Numb. xvii, xviii, xix.^t Exod. xiv. 12.^u Num. xiv.

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ple and unwise? is not he thy Father that hath bought thee?" &c.

CHAP. XX.

ISRAEL is now come to Kadesh-barnea again; an unhappy place, for there they had been
2553 A. M. eight-and-thirty years ago, and

120 Moses. received the doom of not enter-

40 *Redemp. from Egypt.* ing into the land: and the same doom falleth upon Moses and

Aaron there now. It is said, "They came into the desert of Zin to Kadesh, in the first month," but nameth not the year; for it referreth to the decree made in that very place, of forty years' wandering, and this is the first month of the fortieth year; and so Num. xxxiii. 8, and Deut. ii. 7. 14, make it undoubted. Miriam dieth at Kadesh, and is buried there, being a great deal above one hundred and twenty years old.

The people murmur here now for water, as they had done here before about the land; and the Holy Ghost, by a most strange word, *העלית נו* most sweetly showeth their confusedness. They had lain here a whole twelvemonth at their being here before, but then no want of water; for the rock or the waters of Horeb had followed them hither; but how that was now departed, is not expressed.

Moses and Aaron are excluded Canaan for not believing the Lord, and not sanctifying him before the people; their particular fault is diversely guessed at,—it seemeth to me that it was this: 'What,' say they, 'ye rebels, must we bring water out of this rock, as we did out of Horeb? Is all our hopes and expectations of getting out of the wilderness come to this? We never fetched you water out of a rock but once; and that was, because ye were to stay a long time in the wilderness; and that was to serve you all the while, as we have seen it did by experience. Now that water is gone: and must we now fetch you water out of another rock? O ye rebels, have you brought it to this by your murmuring, that we must have a new stay in the wilderness, and a new rock opened to yield you water for your long stay, as Horeb did? Are we to

† Deut. xxxii. 6.

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begin our abode in the wilderness anew now, when we hoped that our travel had been ended? and so, we shall never get out.' And so he smote the rock twice, in a fume and anger. And thus they believed not the promise of entering the land after forty years; and thus they sanctified not the Lord in the sight of the people, to encourage them in the promise, but damped them in it; and thus they spake unadvisedly in their lips;—and so they were excluded Canaan. It was a sign that the promise aimed at better things than the earthly Canaan, when the holiest persons in all Israel are debarred from coming thither from Kadesh-barnea; they turn back towards the Red Sea again, as they had done before^w, because Edom would not now give them passage.

Aaron dieth in Hor-hagidgad, the first day of the fifth month, and is lamented all that month.

CHAP. XXI.

SOME Canaanites are overcome: here appeareth some glimpse of the performance of God's promise, but the people turning clean back again, they begin to murmur. Here the strange word העליתנו ver. 5, and the scornful word הקלקל, used for *manna*, sheweth their scornfulness and fuming. Seraphim, Nehashim, fiery serpents, or serpents of a flame colour, sting the murmurers; and the brazen serpent, lifted up and looked at, cureth them: a figure^x of better things to come. This brazen serpent seemeth to have named the place 'Zalmonah', that is, *the place of the image*; and the coming up of the serpents upon the people, seemeth also to have named the place thereabout 'מעלה עקרבים,' *the coming up of the scorpions*^z.

From Zalmonah, they remove to Punon, to Oboth, to Ijebabarim, by the border of Moab: they are forbidden to invade Moab^a. They pass the valley Zared; and here all the generation, numbered at Sinai, is clean gone^b. They coast along Moab and Ammon, and so to the other side Arnon^c.

In Num. xxi, ver. 14, there is this geographical quotation taken out of "the book of the wars of the Lord," which

^w Deut. i. 40.^x John, iii. 14.^y Num. xxxiii. 42.^z See Josh. xv. 3.^a Deut. ii. 9.^b Deut. ii. 14.^c Deut. ii. 13. 18. 24.

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describeth that part of the country thus; “והב בסופה” and the brooks of Arnon, and the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.” This ‘book of the war of the Lord,’ seemeth to have been some book of remembrances and directions written by Moses, for Joshua’s private instructions in the managing of the wars after him; see Exod. xvii. 14. 16. It may be, this book was also called ‘ספר ישר,’ *liber rectus*, or ‘a directory’ for Joshua from Moses, what to do and what to expect, in his wars; and in it Moses directs the setting-up of archery^d, and warrants him to command the sun, and to expect its obedience^e.

From thence they come to Beer, where the seventy elders of the Sanhedrim, by Moses’s appointment, do bring forth waters by the stroke of their staves, as he had done with the stroke of his rod. This great work and wonder, and this great privilege bestowed upon so many of them, maketh all the people to sing for joy.

Sihon and Og conquered; it is now six-and-twenty generations from the creation, or from Adam to Moses, and accordingly doth Psalm cxxxvi. rehearse the durableness of God’s mercy six-and-twenty times over, beginning the story with the creation, and ending it in the conquest of Sihon and Og: the numerals of the name ‘Jehovah,’ amount to the sum of six-and-twenty.

CHAP. XXII, XXIII, XXIV, XXV.

BALAAM cannot curse Israel, but curseth Amalek, their first,—and Rome, their last, enemy. He foretelleth that Israel shall be so prosperous and happy, that he wisheth that his end might be like theirs. “He returns to his own place^f,” that is, saith Baal Turim, “he went to hell^g;” he went not home to Syria, his own country, but he went homeward; and, by the way, falls in with Midian, and giveth them the cursed counsel to entangle Israel with their daughters and idolatry. Israel is yoked צמר to Baal-peor, not only to the idol, but to the women; the old generation of wicked Israel is utterly gone, and this new generation, that must enter Canaan, begins, after their fathers, with such courses as these. There

^d 2 Sam. i. 18.^e Josh. x. 13.^f Num. xxiv. 25.^g Acts, i. 25.

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died for this sin, twenty-four thousand men; viz. twenty-three thousand by the plague^h, and one thousand by the hand of justice.

CHAP. XXVI, XXVII, XXVIII, XXIX, XXX.

THE people are numbered that must go into Canaan, as those had been, that came out of Egypt. One family of Simeon, that had gone into Egypt, is extinct,—namely, that of Ohad; a prince of Simeon had been chief actor in the matter of Peorⁱ; it may be, that utterly rooted out his stock. Divers laws given.

CHAP. XXXI, XXXII.

MIDIAN destroyed, though Abraham's children; Reuben, Gad, and half Manasseh, have thereby the quieter settling beyond Jordan, when they say, "we will build us sheepfolds and cities^j;" and when the text^k saith they did so, it is to be understood, that they took course for such buildings; for they themselves went over Jordan, and were in Canaan wars seven years.

CHAP. XXXIII, XXXIV, XXXV, XXXVI.

ISRAEL's two-and-forty stations from Egypt to Jordan; the borders of the land; the cities of the Levites; the disposal of Zelophehad's daughters.

THE BOOK OF DEUTERONOMY.

THE sum of the book of Deuteronomy, is, a rehearsal and explanation made to the children, of the law given to their fathers. The time of the book is but two months,—namely, the two last months of their fortieth year,—divided into the time of Moses's repeating the law, and dying, and Israel's mourning thirty days for him. There can be little dislocation of stories expected, where there are so few stories at all; and, therefore, it will be the less needful to insist much upon the book, when that which we chiefly aim at, in this undertaking, is already done;—namely, the laying of the story in its proper method and order: only some few things, it may not be impertinent nor unprofitable to observe.

^h 1 Cor. x. 8. ⁱ Numb. xxv. 14. ^j Chap. xxxii. 6. ^k Ver. 34.

1. Whereas Moses is said to be מול סוף, when he explains this law^k, it is to be understood, that he was over-against Suph in Moab, and not near the Red Sea; see Num. xxi. 14: 'והב בסופה'

2. Speaking of the exclusion of the people out of Canaan for their murmuring at Kadesh-barnea, upon the return of the spies^l, he brings in the story of his own exclusion, as if it had been at the same time^m, whereas it was not till eight-and-thirty years after; but thus close and concisely doth the Scripture sometime use to speak in rehearsing known storiesⁿ.

3. He speaketh^o to the generation then present, as if they had been the generation that was already perished and consumed in the wilderness; for he puts the murmuring at Kadesh, and the decree against entering into the land, upon these men present, as if they had been the men; whereas, those men that were properly concerned in that business, were already dead and gone. But he useth this manner of style; 1. Because they were, abundance of them, capable of murmuring then, as well as their fathers, they being many thousands of them indeed under twenty years,—and yet not so much under, but that they could be, and could show themselves, as untowardly and unlucky, as they that were above twenty years of age. And by this manner of expression, Moses would bring them to be humbled,—some, for their fathers' guilt; some, for their own; and some, for both;—and to acknowledge, that their being alive till now, and their liberty to enter into the land, was a free and a great mercy; for their own and their fathers' faults, might justly have caused it to have been otherwise with them. 2. They had imitated their fathers' rebellion to the utmost, in their murmuring at Kadesh, at their last coming up thither, and in the matter of Baal-peor; and, therefore, he might very well personate them by their fathers, when their fathers' faults were so legible and easy to be seen in them.

4. He reckoneth not their second journey to Kadesh by name, but slips by it; nor mentions their long wanderings for seven-and-thirty years together, between Kadesh and Kadesh; but only under this expression, "we compassed

^k Chap. i. 1.

^l Num. xiv.

^m Chap. i. 35—37.

ⁿ See Acts, vii. 7.

^o See chap. i. ver. 26, 27. 34, 35, &c.

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mount Seir many days^p," because, in that rehearsal, he mainly insisteth but upon these two heads;—God's decree against them, that had first murmured at Kadesh, and how that was made good upon them; and God's promise of bringing their children into the land, and how that was made good upon them;—therefore, when he hath largely related both the decree, and the promise, he hastens to show the accomplishment of both.

5. In rehearsing the ten commandments, he proposeth a reason of the sabbath's ordaining, differing from that in Exodus: there it was, 'because God rested on the seventh day;' here it is, 'because of their delivery out of Egypt:' and so here it respecteth the Jewish sabbath more properly,—there, the sabbath in its pure morality and perpetuity: and here is a figure of what is now come to pass in our sabbath, celebrated in memorial of redemption, as well as of creation.

In the fifth commandment, in this his rehearsal, there is an addition or two more than there is in it in Exod. xx; and the letter 'Teth' is brought in twice, which, in the twentieth of Exodus, was only wanting of all the letters.

6. In chap. x, ver. 6—8, there is a strange and remarkable transposition, and a matter that affordeth a double scruple. 1. In that, after the mention of the golden calf, in chap. ix, and of the renewing of the tables, chap. x, which occurred in the first year after their coming out of Egypt, he bringeth in their departing from Beeroth to Mosera, where Aaron died, which was in the fortieth year after. Now the reason of this is, because he would show God's reconciliation to Aaron, and his reconciliation to the people; to Aaron, in that, though he had deserved death suddenly, with the rest of the people that died for the sin of the golden calf, yet the Lord had mercy on him and spared him, and he died not till forty years after: and to the people, because, that for all that transgression, yet the Lord brought them through that wilderness, to a land of rivers of waters. But, 2. There is yet a greater doubt lies in these words than this: for, in Num. xxxiii, the people's march is set down to be from Moseroth, to Bene-jaakan, ver. 31: and here, it is said to be from

^p Chap. ii. 1.

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Beeroth, of Bene-jaakan, to Moseroth: there it is said, Aaron died at mount Hor; but here it is said, he died at Moseroth: now, there were seven several encampings between Moseroth and mount Hor, Num. xxxiii. 31, 32, &c. Now the answer to this, must arise from this consideration,—that in those stations, mentioned Num. xxxiii, ‘from Moseroth to Bene-jaakan, to Hor-hagidgad,’ &c. they were marching towards Kadesh, before their fortieth year, and so they went from Moseroth to Bene-jaakan: but in these stations, Deut. x. 6, they are marching from Kadesh, in their fortieth year, by some of that way that they came thither, and so they must now go from Bene-jaakan to Moseroth. And, 2. How Moseroth, and mount Hor, Gudgodah, and Hor-hagidgad, were but the^a same place and country, and how, though Israel were now going back from Kadesh, yet hit in the very same journeys that they went in, when they were coming thither; as, to Gudgodah, or Hor-hagidgad, to Jotbathah or Jotbath,—requires a discourse geographical by itself:—which is the next thing that was promised in the preface to the first part of the Harmony of the Evangelists; and with some part of that work, by God’s permission, and his good hand upon the workman, shall come forth.

7. It cannot pass the eye of him, that readeth the text in the original, but he must observe it, how, in chap. xxix, ver. 29, the Holy Ghost hath pointed one clause, לָנוּ וּלְבָנֵינוּ “to us and to our children belong the revealed things,” after an extraordinary and unparalleled manner; to give warning against curiosity in prying into God’s secrets; and that we should content ourselves with his revealed will.

8. Moses, in blessing of the tribes^r, nameth them not according to their seniority, but in another order. Reuben is set first, though he had lost the birthright, to show his repentance, and that he died not the second^s death. Simeon is omitted, because of his cruelty to Sichem and Joseph; and therefore, he the fittest to be left out, when there were twelve tribes besides. Judah is placed before Levi, for the king-

^a As Horeb and Sinai were, though they be counted two several encampings of Israel; Exod. xvii. 1. 6, and xix. 1, compared.

^r Chap. xxxiii. ^s So the Chaldee renders ver. 6: “Let Reuben live, and not die the second death.”

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dom's dignity above the priesthood, Christ being promised a king of that tribe: Benjamin is set before Joseph, for the dignity of Jerusalem above Samaria, &c.

9. The last chapter of the book was written by some other than Moses; for it relateth his death, and how he was buried by the Lord,—that is, by Michael^t, or Christ, who was to bury Moses's ceremonies.

THE BOOK OF JOSHUA.

THIS book containeth a history of the seventeen years of the rule of Joshua, which, though they be not expressly named by this sum in clear words, yet are they to be collected to be so many, from that gross sum of four hundred and eighty years from the delivery out of Egypt, to the laying of the foundation of Solomon's temple, mentioned 1 Kings vi. 1: for the Scripture hath parcelled out that sum into these particulars;—forty years of the people in the wilderness; two hundred ninety-and-nine years of the judges; forty years of Eli; forty of Samuel and Saul; forty of David; and four of Solomon to the temple's founding; in all, four hundred and sixty-three: and, therefore, the seventeen years, that must make up the sum four hundred and eighty, must needs be concluded to have been the time of the rule of Joshua.

CHAP. I.

JOSHUA, of Joseph, succeedeth Moses, the seventh from Ephraim^u; and in him first appeared Joseph's birthright^v, and Ephraim's dignity^w. He is called 'Jesus' by the LXX, and by the New Testament^x, a type of him that bringeth his people into eternal rest. He is installed into the authority of Moses, both to command the people, and to work miracles; and the book of the law, put into his hand by Eleazar, as the manner was at coronations^y: he foreseeth the dividing of Jordan, and gives charge to provide to march through it.

CHAP. II.

RAHAB, a hostess of Jericho, hath more faith than six

^t Jude, ver. 9.

^u 1 Chron. vii. 25.

^v 1 Chron. v. 1.

^w Gen. xlviii. 10.

^x Acts, vii. 45. Heb. iv. 8.

^y 2 Chron. xxiii. 11.

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hundred thousand men of Israel, that had seen the wonders in Egypt, and the wilderness. Two spies, that were sent out the sixth day of Nisan, come out of Jericho again that night; the seventh day, they lie in the mountains; and, the eighth day, they return to the camp. Here are the three days, just so counted, as the three days of our Saviour's burial.

CHAP. III, IV.

ON the ninth day, the people march along upon Jordan's banks, till they come over-against Jericho. The ark leads the van; for the cloud of glory, which had been their conductor hitherto, was taken away at Moses's death. On the tenth day, the ark divided Jordan; there are four thousand cubits dry land in the midst of Jordan, between the two bodies of the armies, that marched on either side of the ark, as it stood in the midst of the river: the ark pitcheth besides Adam^z: אֲהֵל שֵׁנוּ בְּאֶדָם^a.

CHAP. V.

THERE is a general circumcision now of the people, as there had been at their coming out of Egypt; and, as God then closed the Egyptians in three days' darkness, that they could not stir,—so now he striketh the Canaanites with terror, that they dare not stir to hurt the people, while they were sore. Circumcision sealed the lease of the land of Canaan; and, therefore, as soon as they set foot on it, they must be circumcised. The eleventh, twelfth, and thirteenth days of Abib, or Nisan, are spent about this business; and, on the fourteenth day, they kept the Passover,—and so are sensible of both their sacraments at once. It is now forty years to a day, since they came out of Egypt; Christ appeareth weaponed, and is lord-general in the wars of Canaan.

CHAP. VI.

JERICO strangely besieged; encompassed seven days, according to the seven generations since the land was promised, counting from Abraham, by Levi and Moses.

Israel marcheth on the sabbath-day, by a special dispensation. The walls of Jericho brought down by trumpets and a shout, in figure of the subduing of the strong holds of

^z Chap. iii. 16.^a Psal. lxxviii. 60.

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Satan, among the heathens, by the power of the gospel: the spoil of the town dedicated to the Lord, as the first-fruits of Canaan: Rahab received as the first-fruits of the heathen: she afterward married Salmon, a prince of Judah^b. Joshua adjureth Rahab's kindred for ever building Jericho again.

CHAP. VII.

ACHAN, by one fact, maketh all Israel abominable; the like thing not to be paralleled again: 'the valley of Achor,' is now the door of discomfiture and discontent; in time to come, it must be 'the door of hope,' Hos. ii. 15; fulfilled to the very letter, John, iv.

CHAP. VIII.

AI taken, and the spoil given to the soldiers: and here, they have the first seizure and possession of the land; for in the spoil of Jericho, they had no part. And then Joshua builded an altar, ver. 30, and writeth the law upon it, and the blessings and the curses are pronounced. And now it was full time; for now had the Lord, by the sweet of the spoil of Ai, given the people a taste of his performance of his promise, to give them that land; and now it was seasonable on their part to engage themselves to him, and to the keeping of the law.

CHAP. IX, X, XI, XII, XIII, XIV.

A GREAT delusion of the church by the colour of antiquity; the Gibeonites made Nechenims for the 2 Joshua. inferior offices about the sanctuary: the sun and moon do obeisance to a son of Joseph, as Gen. xxxvii. 9; thereupon, there is a miraculous day, of three days' long. In seven years is the land conquered, as Jericho had been seven days besieged; that this was the date of Joshua's battles, appeareth from the words of Caleb, chap. xiv. 7—10; he was sent one of the spies of the land, in the second year of their coming out of Egypt, and had lived five-and-forty years since, viz. eight-and-thirty years in the wilderness, and seven in Canaan.

^b Matt. i. 5.

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 CHAP. XV, XVI, XVII, XVIII, XIX, XX, XXI,
 XXII, XXIII, XXIV.

JUDAH, the royal tribe, first seated; the taking of Hebron and Kirjath-sepher, are mentioned here by anticipation (for these occurrences came not to pass till after Joshua's death), because the Holy Ghost, in describing of the inheritance of Judah, would take special notice of the portion of Caleb, who had adhered to the Lord. Then Ephraim and Manasseh seated; the birthright of Joseph is served next after the royalty of Judah. The tabernacle set up in a town of the lot of Ephraim, and the town named 'Shiloh,' because of the *peaceableness* of the land at this time. The temple was afterward built at 'Salem,' which signifieth *peaceable*, also; that, in the lot of Benjamin,—this, in the lot of Joseph,—both the sons of beloved Rachel.

The rest of the land divided. Simeon, though he were of the same standard with Reuben and Gad, yet consenteth not with them to reside beyond Jordan, but is mixed in his inheritance with the tribe of Judah, as Gen. xlix. 7. The rest of the tribes seated, agreeable to the prediction of Jacob and Moses. The taking of Laish, or Leshem, by the Danites, is related here by anticipation (for it was not done till after Joshua's death, Judg. xviii. 29); because the text would give account of their whole inheritance together, now it is speaking of it. From this mention of an occurrence that befel after Joshua's death, and the like about Hebron and Kirjath-sepher, it may be concluded, that Joshua wrote not this book, but Phinehas rather. Joshua, himself, is inheritanced last. Three cities of refuge appointed within Jordan; one in Judea, another in Samaria, and the third in Galilee: and three, without Jordan, in the three tribes there.

Eight-and-forty cities appointed for the priests and Levites, as so many universities, wherein they studied the law.

It is not worth the labour to examine, because it is past the ability to determine, whether the two tribes and a half returned to their own homes, as soon as ever the land had rest from the wars, which was in the seventh year; or whether they stayed till the land was divided, and the people settled, which took up a long time more. Howsoever it was,

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the two-and-twentieth chapter, that containeth that story, is laid very properly where it lieth, because it was fit, that the whole story, which concerned the conquest and the possession of the land, should be handled altogether, before any other particulars and emergencies should interpose and interrupt it.

JOSHUA dieth, one hundred and ten years old; the age of his old father, Joseph^d. He had divided
 2570 A. M. Jordan, shouted down Jericho's walls, stopped
 17 *Joshua*. the sun, conquered Canaan, set up the tabernacle, settled the people, buried the bones of the patriarchs at Sichem, the head city of the land; engaged the people to religion, and done gloriously in his generation: a type of Christ in the most of these things.

With those chapters of Joshua that do treat concerning the division of the land, and settling of the tribes in their several possessions, it may not be improper nor unprofitable, to read those chapters in the First Book of Chronicles, that do mention the fathers and chief men in every tribe, and who were planters and raisers of families in these several possessions: as, with Josh. xiii, that relateth the inheritance of the two tribes and half, to read 1 Chron. v; with Josh. xv, that describeth the possession of Judah, to read 1 Chron. ii, iii, iv, to ver. 24; with Josh. xvi. 17, that handleth the lot of Ephraim and Manasseh, to read 1 Chron. vii, from ver. 14 to ver. 30; with Josh. xviii, from ver. 11 to the end, about the possession of Benjamin, to read 1 Chron. vii, from ver. 6 to ver. 13, and viii, all; with Josh. xix, to ver. 10, read 1 Chron. iv, from ver. 24 to the end; with Josh. xix, from ver. 19 to ver. 24, read 1 Chron. vii, to ver. 6; with Josh. xix, from ver. 24 to ver. 31, read 1 Chron. vii, from ver. 30 to the end; with Josh. xix, ver. 32, &c. 1 Chron. vii, ver. 13; with Josh. xxi, read 1 Chron. vi.

And with these chapters of Joshua, as an exposition of some of them, read 1 Chron. ix. But as for the casting the several texts and parcels of these chapters in the book of Chronicles into their proper times, and to take in every man named there, and his story into the chronicle in the age where he lived, would not only be difficult, if possible, but

^d Gen. i. 26.

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would be confused in this work we have in hand. A close commentary upon the First Book of Chronicles, would be a matter of singular value, and might be conducive for this and for other very material purposes.

THE BOOK OF JUDGES.

THE book of Judges containeth a history of two hundred ninety-and-nine years, from the death of Joshua to the death of Samson, taken up in these sums and parcels:—

Othniel, of Judah, forty years, Judg. iii. 11.

Ehud, of Benjamin, eighty years, Judg. iii. 15.

Shamgar, Judg. iii. 31.

Barak, of Naphtali, forty years, Judg. iv. 6. v. 31.

Gideon, of Manasseh, forty years, Judg. vi. 15, and viii. 28.

Abimelech, Gideon's son, three years, Judg. ix. 22.

Tola, of Issachar, twenty-three years, Judg. x. 1, 2.

Jair, of Manasseh, twenty-two years, Judg. x. 3.

Jephthah, of Manasseh, six years, Judg. xi. 1, and xii. 7.

Ibzan, of Judah, seven years, Judg. xii. 8, 9.

Elon, of Zebulun, ten years, Judg. xii. 11, 12.

Abdon, of Ephraim, eight years, Judg. xii. 13, 14.

Samson, of Dan, twenty years, Judg. xiii. 2, and xv. 20; and xvi. 31.

The total sum,—two hundred and ninety-nine.

Now, besides these years, under these rulers, there is also mention of one hundred and eleven under oppressors, as under:

Chushan-rishathaim, eight years, Judg. iii. 8.

Eglon, of Moab, eighteen years, Judg. iii. 14.

Jabin, of Canaan, twenty years, Judg. iv. 3.

Midian, seven years, Judg. vi. 1.

Ammon, eighteen years, Judg. x. 8.

Philistines, forty years, Judg. xiii. 1.

The total sum,—one hundred and eleven.

But these years of the oppressors are to be included in the years of the Judges, and not to be reckoned as so many years apart by themselves; as, whereas it is said, “Chushan-rishathaim oppressed eight years^b ;” “And the land had rest forty years, and Othniel died^c :” those eight years, of Chushan's oppression, are to be included in Othniel's forty, and we are

^b Judg. iii. 8.

^c Ver. 11.

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not to reckon them forty-eight : and, the eighteen of Eglon, are to be included in Ehud's eighty ; and so of the rest. Paul, indeed, reckoneth the years of the Judges so, as, that he counteth the years of the oppressions in a distinct sum from them ; Acts, xiii. 20 : where he speaketh of Judges for the space of four hundred and fifty years, until Samuel ; but he uttereth it with a ὥς, "after a manner ;" or, in some kind of reckoning, but not in exact propriety. Again, whereas it is said, "The land had rest forty years, in the times of Othniel^c ;" "And the land had rest eighty years, in the times of Ehud^d : " it is not to be so understood, as if there were forty years', or eighty years' peace, in the land, uninterrupted ; for, in Othniel's time, Israel was bustling with the Canaanites ; as, chap. i : and among themselves, as, chap. xx : and, in Ehud's time, they were disquieted by Moab, chap. iii. 14. But it is thus to be understood,—that, upon the delivery by Othniel, the land had rest, till forty years were up, from the death of Joshua : and, upon the delivery by Ehud, the land had rest, till eighty years were up, from the death of Othniel : and so of the rest that carry that phrase. And, in the same sense and tenor is that phrase taken, in Num. xiv. 33 ; "Your children shall wander in the wilderness forty years : " and ver. 34, "After the number of the days, in which ye searched the land, even forty days [each day for a year], shall you bear your iniquities, even forty years : " not that they were to wander in the wilderness full forty years, from the time that this is spoken,—but to make up full forty years, from the time of their coming out of Egypt :—and divers others, of the same tenor, may be observed in the Scripture. The first forty years, that followed after the year of Joshua's death, are ascribed to the rule of Othniel^e : not that Othniel was sole ruler or monarch in the land ; for the Sanhedrim, or great council, bare the rule in their places, and inferior magistrates in theirs ; but that Othniel was a valiant and fortunate commander in the wars, and wrought special deliverance for the people.

The many occurrences, that befel in his time, are not pointed out to their exact and fixed years ; and therefore cannot chronically be set down, every thing in its very time, more

^c Chap. iii. 11.^d Ver. 30.^e Chap. iii. 11.

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than by conjecture and probability; but, it will be enough, for the right carrying of the chronicle on, if we reduce what was done in his forty years, to those forty years in general,—though we cannot particularly give every occurrence to its very year.

CHAP. I.

ISRAEL, being assured by Joshua, before his death, that the Canaanites, that were yet left in the land, should and must be subdued^e; they inquire, 2571 *A. M.* 1 *Othniel.* by Urim and Thummim, who should first begin that expedition; the success of which beginning would have much influence to daunt or encourage the enemy, according as it should prove. Judah, the royal tribe, is chosen for that purpose; and Caleb, the son of Jephunneh, is general for that tribe, till his age, and Othniel's prowess, caused the command to devolve upon Othniel. Simeon joineth with Judah in the expedition, who was mingled with him in possession; as, Josh. xix. 1. Civil wars, among the Canaanites, have made the way the easier for Israel's victories: for Judah conquereth seventy kings, in the conquest of Adoni-bezek; they bring this tyrant before Jerusalem, for the greater terror of the Jebusites, and there kill him; and then they sack and burn that city. This story of the taking of Jerusalem, lieth in its proper place here; for, though the king of it had been slain in the field^f, yet was not the city taken, nor it, nor any other city, fired, in Joshua's time, but only Jericho, Ai, and Hazor^g; and, therefore, the eighth verse should be read, 'And the children of Judah warred against Jerusalem, and took it, and smote it,' &c.; and not, as if it had been done before, "Now the children of Israel had warred."

Hebron and Debir, taken by Caleb, and by Othniel, Caleb's uncle, but younger than he, and so are those words *אחי כלב הקטן ממנו* to be understood; "And Othniel, the son of Kenaz, a kinsman of Caleb's, younger than he, took it:" for Othniel and Jephunneh, Caleb's father, were brethren, both sons of Kenaz: see Num. xxxii. 12, and 1 Chron. iv. 13, 14.

^e Josh. xxiii. 5.^f Josh. x.^g Josh. vi. 24, and viii. 26, and xi. 3.

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Hebron and Debir had been taken by Joshua, in the first or second year of his wars^b; and, about the seventh year of his wars, he sweeps those places, again, of the Canaanites and Anakims, that had swarmed thither again, in the space betweenⁱ: and when the land begins to be divided, he allot-teth Hebron unto Caleb^j. Now, ten or twelve years passed since that allotment, and the public service had been acting all this while, for the dividing of the land, and bringing every tribe into its possession; so that Caleb, hitherto, had had little leisure, because of the public; or, if he had leisure, yet left to his own strength and forces, which he can make apart and distinct from the public, he is too weak to work his own settlement, and the Canaanites are still growing upon him, till now, that the whole tribe of Judah and Simeon engage for him, and he their general; and then he takes Hebron and Debir, and destroys the Anakims and Canaanites clear out, that they grow no more there.

Othniel marrieth his nephew's daughter, or his own great niece, and hath an inheritance of land with her, though she had three brethren^k.

Jethro's family [called Kenites, because they dwelt in the country called Kain^l,] had come up with Joshua and Israel, into the land of Canaan, and resided about Jericho, 'the city of palm-trees,' among the tribe of Judah, till now: and now that Judah hath cleared his portion, and begins to spread into plantations, they go along and plant with them in the south, upon the coasts of the Amalekites: and so, in Saul's time, are mingled among them^m. These Kenites were the root of the Rechabitesⁿ.

Judah conquereth Hormah, for Simeon,—and Gaza, Askelon, Ekron, for himself; but the Philistines soon recover these three last towns again^o. The several tribes are working themselves into settlement in their several possessions, but are not careful to root out the Canaanites, but suffer them to live amongst them, and so hazard themselves to be corrupted by them; and forget the command of God, which had engaged them utterly to destroy and not to spare them.

^b Josh. x. 36—39.ⁱ Josh. xi. 21.^j Josh. xiv. 6.^k 1 Chron. iv. 15.^l Num. xxiv. 22.^m 1 Sam. xv. 6.ⁿ Jer. xxxv. 1 Chron. ii. 55.^o Judg. iii. 1, 2.

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CHAP. II, to ver. 11.

FOR this, Christ, himself, cometh up from Judah's camp, at Gilgal, to the people, assembled at some solemnity, at Shiloh, or Beth-el, and telleth them plainly, that he will no more conquer for them; he had offered himself to Joshua, to lead the field in all the wars, and so had done^p: he had been with Judah, and made him victorious, till he, also, spares the Canaanites, and, either for fear or neglect, lets the inhabitants of the vale inhabit there still **כִּי לֹא לְהוֹרִישׁ**: it is left to construe indifferently, either, 'he would not,' or 'could not,' or 'durst not,' drive them out: and then, the Captain of the Lord's host, the Angel of the covenant, that had brought them from Egypt, thitherto, departs from them, for which, all the people have good cause to weep; and they call the place Bochim. The dismissal of the people by Joshua, and his age, and death, and the death of that generation, are mentioned here, that the foundation of the future story may be the better laid, and the time of the people's beginning to degenerate may be marked out.

CHAP. XVII, XVIII, XIX, XX, XXI.

AFTER the tenth verse of the second chapter, is the proper place and order of these chapters; for, though
25 *Othniel*. they be laid at the end of the book, yet were the things, mentioned in them, acted even in the beginning of their wickedness, after Joshua's and the elders' death: for the better evidencing of which, it will be pertinent to consider, first, the connexion of the passages there mentioned, one to another, and then, the reason of the dislocation of them all.

CHAP. XVII.

IDOLATRY is begun in Israel, by a woman, and in Ephraim, where afterward Jeroboam established it by law: Micah's mother devoteth eleven hundred shekels to the making of an idol, and nine hundred of them go for materials, and two hundred for workmanship: Micah setteth it up in his own house, for his own use, and the use of the neighbourhood

^p Josh. v. 14.^q Judg. i. 19.

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round about him. The text, in the original, calleth him, 'Micaiahu,' with a part of the name Jehovah affixed to his name, till he have set up his image; and, from thenceforward, viz. from ver. 5, it calleth him 'Micah.'

CHAP. XVIII.

THE Danites take Micah's idol from him, and set it up publicly in their own tribe; there, Jeroboam
26 *Othniel.* afterward setteth up one of his calves also.

For this first public idolatry, begun in the tribe of Dan, that tribe is not named^r among the sealed of the Lord. A great grandchild of Moses is the first idolatrous priest, but Moses's name is written מנשה, 'Manasseh,' with the letter ך above the word; partly, for the honour of Moses, in the dust; and partly, because this his grandchild's actions were like Manasses's actions, the king of Judah.

CHAP. XIX.

ISRAEL tolerateth this idolatry, and never stirreth either against Micah or the Danites; which toleration
27 *Othniel.* breedeth all iniquity, so that Gibeah, a city of Israel, becometh as abominable as Sodom. A whorish woman is killed with whoredom.

CHAP. XX.

ALL Israel goeth against Gibeah, and that, by God's express commission and command; and yet forty thousand of them are slain by that wicked and wretched town, and by the tribe that took part with it. Thus did God avenge his own cause against Israel, because Israel would not avenge God's cause against idolatry; they were so sensible of an injury done to a whore in Gibeah, but were not at all sensible of an injury done to God, by Dan's idolatry. When God hath thus used Benjamin, to execute his justice against Israel, for not punishing idolatry; he then useth Israel to punish Benjamin, for not delivering Gibeah up to justice. Othniel, it is like, was chief commander in this service, and Phinehas was zealous in this case, as he had been in one, of a not much different nature^s. Benjamin is now 'Ben-oni,' 'a son of sorrow,' and Rachel hath cause to weep for her children.

^r Rev. vii.^s Num. xxv.

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CHAP. XXI.

HADAD RIMMON, or 'the sad shout of Rimmon;' the prophet^u alludeth to the two great and general lamentations of Israel;—the one about the rock Rimmon, where a whole tribe was now come to six hundred men, and whereupon even the very conquerors become mourners; the other in the valley of Megiddo, for the death of Josiah: the one, in the beginning of their estate,—the other, in the latter end. Jabesh-gilead is destroyed for affection to Benjamin; they were both of Joseph, and both had pitched under one standard. Benjamin raveneth like a wolf for wives: Joseph's daughters בנות צעדה עלי שור^v go to the enemy, and repair the decayed tribe, when the daughters of Shiloh in Ephraim, and of Jabesh in Manasseh, supply Benjamin, a hostile tribe, with wives, or else it had perished; and thus is the story of these chapters knit to itself.

Now, that the beginning of the book of Judges is the proper time and place of these stories, may be concluded upon these reasons:—

1. The Danites were unsettled, when the stories of the seventeenth and eighteenth chapters came to pass, and therefore this could not be long after Joshua's death.
2. Phinehas was alive at the battle at Gibeah, chap. xx. 28.
3. The wickedness of Gibeah is reckoned for their first villany^w.
4. Deborah speaketh of the "forty thousand" of Israel, that perished by Benjamin, as if neither sword nor spear had been among them^x.
5. Mahaneh-dan, which was so named upon the march of the Danites, when they set up their idolatry^y, is mentioned in the story of Samson; though that story be set before the story of their march^z.
6. Dan is omitted among the sealed of the Lord^a, because idolatry first began in his tribe, as is said before.
7. Ehud may very well be supposed to have been one of the left-handed Benjamites, and one of them that escaped at the rock of Rimmon^b.

^u Zech. xii. 11.^v Gen. xlix. 22.^w Hos. x. 9.^x Judg. v. 8.^y Judg. xviii. 12.^z Judg. xiii. 25.^a Rev. vii.^b Judg. xx. 16, and 21.

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Now the reason why the Holy Ghost hath laid these stories, which came to pass so soon, in so late a place, may be supposed to be this:—

1. That the reader, observing how their state-policy failed in the death of Samson, which was a Danite, might presently be showed God's justice in it, because their religion had first failed among the Danites.

2. That when he observes, that eleven hundred pieces of silver were given by every Philistine prince for the ruin of Samson^c; he might presently observe the eleven hundred pieces of silver, that were given by Micah's mother for the making of an idol, which ruined religion in Samson's tribe.

3. That the story of Micah, of the hill-country of Ephraim, the first destroyer of religion; and the story of Samuel, of the hill-country of Ephraim, the first reformer of religion,—might be laid together somewhat near.

CHAP. II. ver. 11 *to the end*; and CHAP. III,
to ver. 11.

WHEN these stories are read, the story returns to chap. ii. 11; and relateth the spreading of idolatry over all the tribes, as it had done over that of Dan, and how mixed marriages with cursed Canaanites undo Israel. Their first afflicter is Chushan-rishathaim, a Mesopotamian: he oppressed them eight years: it is like, he broke in upon the tribes that lay on the other side Jordan, as those that lay nearest to his own country, and there got possession for so many years together, and encroached upon them within Jordan by degrees, as he found strength and opportunity: but Othniel, of Judah, maketh good the prophecy of 'Judah's being a lion's whelp,' &c.; "and so the tents of Chushan come into affliction^d," &c. The consideration, and observing, that the first foreign oppressor of all others that troubled Israel in their own land, was a man of Aram-naharaim, or a Mesopotamian,—it cannot but call to mind the dealing of Laban with Jacob, in that place: and it is a matter of question and some strangeness, how and why a man of that country, of all others, should thus oppress them.

^c Judg. xvi. 5.

^d Hab. iii. 7.

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CHAP. III. ver. 11.

2610 A. M.—Othniel dieth.

CHAP. III. ver. 12 *to the end.*

EHUD'S eighty years begin: not that he ruled so long without intermission, or so long in any sense
2611 A. M. at all; for eighty years was even a man's life:
1 *Ehud.* but that there were fourscore years from the death of Othniel, and that, after Ehud delivered them from Eglon, he was judge and a ruler over them, whilst he lived: not as a monarch, for the Sanhedrim bare the sway;—but as a chief commander, and one ready to undertake for them if any enemies should arise, and one ready to teach and lead them in the ways of God, as was said before of Othniel. It is said of Othniel's time, that “the land had rest forty years, and Othniel died:” by which it is apparent, that the forty years are reckoned till Othniel's death. So, in the twenty-second chapter, “Ibzan judged seven years, and died: Elon judged ten years, and died: Abdon judged eight years, and died:” &c. Samson judged twenty years, and these twenty years ended in his death. And so are we to conceive of these fourscore of Ehud, that they ended with his death also: and therefore it is improper to conceive, that the eight years of Chushan's afflicting were the last eight years of Othniel's forty, or that the eighteen years of Eglon's afflicting, were the last eighteen years of Ehud's eighty: for, by this means, Othniel and Ehud are made to start up in the very end of these sums of years, and get a victory,—and no more news of them: whereas it is apparent, not only by the years of the men lately cited, and by chap. xi. 19, but also by other passages,—that the judge was not only their deliverer in one fought battle, or the like, but that he was their instructor; and helped and strove to keep them to the fear of the Lord, chap. ii. 17: and when any of the judges did not so, they are noted for it;—as, Gideon, about his ephod,—Abimelech, about his brethren;—and Samson, about his women. So that in what time of these fourscore years of Ehud, to place the eighteen years of Eglon's afflicting, it is not certain: nor is it very much material, seeing it is certain that they fell out sometime within those fourscore years. A

good space of time may we allot for Israel's falling to idolatry after Othniel's death; and for God's giving them up to their enemies' power upon their idolatry: but whensoever that affliction comes, it comes so home, that a king of Moab is king of Israel, and hath his very court and palace in the land of Canaan, in the city of Jericho. That city was inhabited by Israelites, before Eglon and his Moabites, Ammonites, and Amalekites, drove them out: and yet had not Joshua's curse (vi. 26.) seized on them; for that had reference only to Rahab's kindred and family, to prohibit them for ever going about to fortify and build it for a Canaanitish town again: and Hiel, that went about that work in Ahab's time, was of that stock; and that light upon him accordingly,—as will be touched there. The oppressors of Israel at this time, were the very same nation, that came against Jehoshaphat^d,—namely, Moabites, Ammonites, and Meunims or Amalekites, and Edomites, that dwelt promiscuously among Ammon;—as see the notes, when we come there: and those that are here spoken of, are generally fat men (ver. 29), as was Eglon himself extraordinarily. Ehud was a man of Benjamin, and, probably, of Gibeah,—for he was of the same family in Benjamin, that king Saul was of afterward: and thus the honour of Benjamin was somewhat restored in him; and, as Judah, in Othniel, hath the first honour of judgeship,—so Benjamin, in Ehud, had the second. Eglon is destroyed with a two-edged sword^e. About the latter end of Ehud's life, we may, indeed, suppose some of the passages of the book of Ruth to have come to pass,—for that book containeth the story of a very long time: but the exact place in the book of Judges, where,—and the exact time in chronicle, when,—to lay any particular of those occurrences, is not to be found nor determined.

2690 A. M.—Ehud dieth.

THE BOOK OF RUTH.

TOWARDS the aiming and concluding upon the time of the story of the book of Ruth, these things may not unprofitably be taken into consideration:—

^d 2 Chron. xx.

^e Compare Rev. i. 16.

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1. That Salmon, who came with Joshua into the land, married Rahab; and of her begat Boaz, who married Ruth^f.

2. That from Salmon's coming into the land, to the birth of David, were three hundred and sixty-six years; namely, seventeen of Joshua,—two hundred and ninety-nine of Judges,—forty of Eli,—and ten of Samuel: and yet was this long space of time taken up by four men,—viz. Salmon, before he begat Boaz of Rahab;—and Boaz, before he begat Obed of Ruth;—and Obed, before he begat Jesse;—and Jesse, before he begat David:—so that you must allow, to every one of them, near upon a hundred years, before he begat his son.

3. That from their coming into Canaan to Ehud's death, were one hundred and thirty-seven years.

4. Now, grant that Rahab lived sixty years in Israel, before she had Boaz by Salmon;—and that Boaz lived a hundred years, before he was married to Ruth:—both which are fair allowances:—yet will this his marriage with Ruth fall but three years after Ehud's death. So that this book of Ruth may be taken in between the third and fourth chapters of the book of Judges.

The book of Ruth setteth out the great providence of God, in bringing light out of darkness; Ruth, a mother of Christ, out of the incest of Lot: a special mark over **וּבְקוֹמָהּ** in the story of Lot's eldest daughter lying with her father^g; and a special mark in a great letter in the word **לִי**, in the story of Ruth going to Boaz' bed (Ruth iii. 13), seem to relate one to the other, and, both together, to point at this providence: Boaz born of a heathen woman, and married to a heathen woman, but both these become Israelites, and holy. After the reading of the book of Ruth, the reader and story return to the fourth of Judges.

JUDGES, IV, V.

DEBORAH and Barak's forty years begin. Israel, after the death of Ehud, fall to their old idolatry
2691 A. M. again; and for that, ere long, fall under oppression. Shamgar got one wonderful victory for them, but wrought not a perfect de-

^f Matt. i. 5.^g Gen. xix. 34.

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liverance. Deborah, a woman of Ephraim, ariseth after him, and judgeth the people, she being a prophetess; and by the spirit of prophecy, stirreth up Barak of Naphtali to fight with Sisera, whom he overcometh by an army of Galileans: but Sisera himself falleth by the hand of a proselytess woman. “Then Deborah and Barak sang:”—here the man of Naphtali giveth goodly words. They tell the sad case of Israel in Shamgar’s and Joel’s times, before the victory was gotten over Sisera: That men durst not go in the common ways, nor dwell in villages and unwalled towns, for fear of the enemy: The rich and gallant men, that used to ride on white asses, durst not ride in those times: and the rulers durst not sit in judgment, for fear of being surprised; and people durst not go to the town-wells to draw water, for fear of the enemies’ archers:—But now all these may speak of the actings of God towards the forsaken villages, and towards the forlorn places of judicature in the gates,—for they are all restored to their proper use again: That now the Lord had given the remnant of his people dominion over the great ones, that ruled them before: Joshua, of Ephraim, had been the root of such victories against Amalek^h; and Ehud, lately, against Amalek, Moab, and Ammon: And now the Lord had so stirred up the hearts of the people to fight the Lord’s battles, that even the men of the best rank, and of the most unmar-tial profession, were yet very ready to jeopard themselves in such a quarrel; that the lawyers of Machir, or half Gilead, came, though they lay beyond Jordan,—and the scribes of Zebulun, and princes of Issachar: but Reuben, and the other half of Gilead on the other side Jordan, and Dan, not very far from the place of battle, stayed at home, and preferred their private employments before the public: That the Lord was seen in the battle, and, by storms and tempests from heaven, as if the stars themselves fought against them,—he forwardeth their destruction, as he had done for Joshua and Israel in the valley of Gibeon: That “Kishon, a river of their antiquitiesⁱ,” a water of much idolatry among them in ancient time, had now proved their destroyer, and swept away them that vainly, impiously, and foolishly, had adored it, &c:—Meroz,—a town of Galilee, that lay very

^h Exod. xvii.ⁱ נחל קדומים

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near the place of the battle, yet came not in to help, but played the base neuter,—is bitterly cursed, but Jael blessed exceedingly: they of Meroz did Israel no good, though they were of Israel;—she, a Kenite, did Israel so much good, though she were of another nation.

CHAP. VI, VII, VIII.

GIDEON'S forty years begin; they are mentioned, chap. viii. 28. Israel are again spoiled by peace, 2731 *A. M.* and, after the death of Deborah, become 1 *Gideon.* idolatrous; whereupon, the Lord, in time, selleth them into the hands of the Midianites, for a woful apprenticeship of seven years. These deal more bitterly and cruelly with them, than any enemies they had felt before; old revenge, that had lain boiling in the breast of that nation, against Israel, for the great slaughter that had been made among them in Moses'sⁱ times, now breaks out; and, having power to execute it, grows merciless. Israel, addressing themselves to God, have a bitter message from him, by a prophet, yet the Lord forsakes them not. Gideon, as he is threshing wheat, is appointed to thresh Midian; he seeth an angel, and a miracle, and thereby is encouraged to destroy his father's idolatry: so unreformed is Israel under their affliction, that they retain their idols still. A bullock of seven years fattening for Baal is mentioned, to show, that, even through their seven years' calamity under Midian, yet their mind and preparations were still upon, and for, their idols. Gideon sacrificeth this bullock to God, a sacrifice of strange and various dispensations: it was offered by night, in a common place, by a private person, with the wood of an idolatrous grove, and intended for an idol itself; yet an offering of faith, and so accepted. Gideon, by the destruction of Baal, obtaineth the name of 'Jerubbaal;' he hath another sign showed him, by the wet and dry fleece, a proper representation of Israel, wet with the dews of divine doctrine, when all the world besides was dry,—and now dry, when all the world besides is wet. By three hundred men, that "drank of the brook by the way, lifting up their head^k," and "carrying lights in earthen vessels," he conquers Mi-

ⁱ Num. xxxi.^k Psal. cx.

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dian, as Jericho was conquered, only by a noise, and by an amazement. They carried candles in jug-pots, or such kind of earthen vessels, so that no light was to be seen, till they had set themselves on all sides of the army; and then they suddenly shout, break their pitchers, and make their candles appear; so that, what with their sudden noise, and what with the sudden lights, the heart of Midian^l trembles, as the curtains of their tents had done, in the man's dream of the barley-cake.—Oreb and Zeeb[vii. 25] taken and slain, and a hundred and twenty thousand men; and Zebah and Zalmunna pursued, taken, and their body of fifteen thousand scattered. Gideon, of the jewels of the spoil, maketh an ephod, and setteth it in his own city, which causeth idolatry in Israel; and the name of 'Jerubbesheth' to himself^m.

CHAP. IX.

ABIMELECH usurpeth the kingdom, having slain his seventy brethren: Jotham, on the hill Gerizim, 2771 A.M. the hill of blessing, denounceth a curse upon him, and Shechem,—which accordingly came to pass; for Abimelech destroyeth Shechem, and is himself slain with a sword and a stone, as he had slain his seventy brethren with a sword upon a stone. Shechem is, again, a miserable stage of bloodshed, as it had been beforeⁿ.

CHAP. X. ver. 1, 2.

TOLA, of Issachar, judgeth twenty-three years; he beareth the name of the first-born of Issachar^o. He is 2774 A.M. said to "dwell in Shamir, in the hill-country of Ephraim," which may very well be supposed to be Samaria; and so he lived near the place, where the late 'strages' and destruction had been made by Abimelech. Shechem, from the time of Joshua, was designed for the head-town of Israel, till Jerusalem, in David's time, obtained that privilege: for Joseph being reputed the first-born, and this, the chief town of Joseph, it came into that dignity and pre-eminence; but here, it is laid in the dust by Abimelech. Observe, in 1 Kings, xii, that the tribes come to Shechem, to

^l See Hab. iii. 7.ⁿ Gen. xxxiv.^m 2 Sam. xi. 21.

• Gen. xlii. 13.

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make Rehoboam king; for now they begin to stand upon Joseph's privilege and birthright again, which Judah had carried all the time of David and Solomon: when Shechem was thus destroyed by Abimelech, Samaria ariseth by Tola, a man of Issachar, but now a sojourner here. It is probable, that the distracted and low estate of Shechem and Ephraim, through the late civil wars, did give him the better rise; he himself, either taking now advantage for his own promotion, from their helplessness, or the Lord raising him a neighbour of another tribe for their relief, when they could not relieve themselves. Issachar is sluggish, and inactive at home, as Gen. xlix. 14, yet thus active abroad; in Tola now, and in Baasha in after-times^o: and both in and about the same place, Shechem and Samaria.

CHAP. X. ver. 3—5.

JAIR, or **Jairus**, a Gileadite, judgeth two-and-twenty years; he was a man of great honour, having
 2797 A. M. thirty sons, that were lords of thirty cities, and that rode upon thirty asses of state, like Judges, or men of honour, as chap. v. 10. This is not that Jair, that is mentioned by Moses [as if he had spoken of this man, and these towns prophetically]; but this is one of the same family, and of the same name; as Tola, that went before him, is of the same name with the first-born of Issachar^p. And whereas it is said by Moses^q, that “Jair, the son of Manasseh, went and took the small towns of Gilead, and called them Havoth-jair;” and whereas it is said here, that “Jair's thirty sons had thirty cities, which were called Havoth-jair;” it is to be understood, that thirty of those threescore villages, that old Jair had conquered and possessed, in the time of the first plantation of the land; these sons of this Jair, being of this line, had repaired, and brought into the form of cities, and dwelt in them; and yet they retained their old name of ‘Havoth-jair,’ for the honour of him, that first won and planted them. That old Jair was the son of Segub, the son of prince Hezron, by Machir's daughter^r; and so, by his father's side, of Judah, and, by his mother's, of Manasseh.—Eli born in the sixteenth of Jair.

^o 1 Kings, xv. 27.^q Num. xxxii. 41. Deut. iii. 14.^p Gen. xlii. 13.^r 1 Chron. ii. 22.

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CHAP. X, *from ver. 6 to the end.*

JEPHTHAH, a Gileadite, ariseth a judge after Jair; but there is some scruple first to be resolved and removed concerning his time, and the oppression that he was raised to remove. It is said, ver. 6—8, that, “Jair died, and the children of Israel did evil again in the sight of the Lord; and he sold them into the hands of the Philistines; and that year they oppressed the children of Israel eighteen years.” Now, the question is, when these eighteen years began, and whether they are to be taken for a sum of years, apart from the years of the Judges, or to be reckoned with them; and what is meant by that expression, “and that year they vexed Israel.”—

Answer. These eighteen years are to be reckoned together with the last eighteen years of Jair; and they began with his fifth year: for, though he be said to have judged two-and-twenty years, yet it is not to be so understood, as if no enemy peeped up in all that time, for we shall see the contrary cleared by the judgeship of Samson: but the meaning is,—that the Lord, at the first, stirred him up for a deliverer, and wrought some great deliverance by him, in the beginning of his time; and afterward, he continued a judge, and one, that sought the reformation of his people; but he could neither work that, to keep them from idolatry, nor work their total deliverance, to keep their enemies under: but, in his fifth year, idolatry broke out in Israel, and continued to a horrid increase; so, in *that very year*, that this idolatry broke out, their oppressors broke in upon them, and kept them under for eighteen years; and Jair could not help it, but it continued so, till his death: so that the beginning of ver. 6, is thus to be rendered in chronical construction: “Now the children of Israel had done evil again,” &c. This long oppression, at last, forceth Israel to seek the Lord, and to forsake their idolatry; and the Lord findeth out Jephthah, for a deliverer.

CHAP. XI. AND XII, *to ver. 8.*

JEPHTHAH judgeth six years; subdueth the Ammonites; sacrificeth his own daughter; and destroyeth
2819 A. M. forty-two thousand Ephraimites. He was the

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son of Gilead, by a concubine; this was not that Gilead, that was Machir's immediate son; but one that bare the name of that old Gilead; and so we observed of Tola and Jair before: Jair was the chief man in one half of Gilead, and Gilead in another.

Jephthah, being expelled out of his father's family for bastardy, betaketh him to arms, in the land of Tob in Syria, and prospereth; and thereupon, his prowess being heard of, he is called home again, and made commander-in-chief in Gilead. In his transactions with the king of Ammon, he mentioneth three hundred years of Israel's dwelling in Heshbon and Aroer, &c.; in which sum, five-and-thirty of the forty years in the wilderness are included; in which they were hovering upon those parts, although they dwelt not in them: it was now three hundred and five years since their coming out of Egypt.

His vow concerning his daughter, may be scanned in these particulars;—1. That his vow, in general, was of persons; for, (1.) He voweth, that whatsoever should come forth of the doors of his house; (2.) Whatsoever should come to meet him:—now, it is not likely, nor proper, to understand this of sheep and bullock; for who can think of their coming out of his house, much less of their coming to meet him? (3.) How poor a business was it to vow to sacrifice a bullock or sheep for such a victory? Therefore, his vow relateth to persons, and so might it be translated, 'whosoever' cometh forth. 2. What would he do with his vowed person? make him a Nazarite? He might vow the thing, but the performance lay upon the person's own hand.—Dedicate him to the sanctuary? Why, he might not serve there, as not being a Levite.—Sequester him from the world? He might, indeed, imprison him; but otherwise, the sequestering from the world lay upon the person's own hand still. Suppose, one of his married maid-servants, or man-servants, or his own wife, had met him first,—what would he have done, with any of them? Therefore, I am enforced, by the weighing of these and other circumstances in the text, to hold with them, that hold he sacrificed his daughter indeed, though I have been once of another mind. And it seemeth, that this was a part of the corruption of those times, and was but, 'mutato no-

 YEAR OF THE WORLD 2825—2832.

mine,' a sacrifice to Moloch, the god of the Ammonites, against whom he was now to go to fight, when he maketh this vow. The Sanhedrim, undoubtedly, was now sitting, and there was the priesthood attending upon the ark, at Shiloh; and yet is Israel now so little acquainted with the law, that neither the Sanhedrim, nor the priests, can resolve Jephthah, that his vow might have been redeemed^s; but they suffer her thus to be massacred, and only salve it with making a statute for her yearly lamentation. In some time of the Judges, the high-priesthood is translated from the line of Eleazar, to the line of Ithamar, as appeareth in Eli, in the beginning of the book of Samuel. Now, in all the story of the Judges, we find not any one thing so likely to be the cause of rooting out of that house from the priesthood, as about this matter of Jephthah,—they not instructing him better, but suffering such a butchery for a sacrifice.

Jephthah hath a new quarrel with the Ephraimites, and slayeth forty-two thousand of them, discovering them by the mispronouncing of a letter: he might have offered many words, that had *sh* double in them; as 'Shemesh,' the *sun*; 'sheloshah,' *three*; 'shalshelah,' a *chain*; but the word proposed is 'Shibboleth,' because of the present occasion; it signifieth a *stream*; and the Ephraimites are put to call the stream, that they desired to pass over, by the right name, and they could not name it.

CHAP. XII. ver. 8—10.

IBZAN judgeth seven years: he was a man of Beth-lehem; and, thereupon, imagined by the Jews
 2825 A. M. to be Boaz, without any ground or reason:
 for, since Rahab, the mother of Boaz, was taken into the congregation of Israel, were two hundred and seventy years; and then guess, whether Boaz be likely to be active now? Ibzan is renowned for the number and equality of the number of his sons and daughters.

CHAP. XIII. AND CHAP. XII. ver. 11, 12.

ELON judgeth ten years: he was a Galilean of Zebulun.
 In the tenth year of Ibzan, the Philistines'
 2832 A. M. fortyyears of oppressing begin, mentioned

^s Lev. xxvii.

YEAR OF THE WORLD 2842—2850.

chap. xiii, ver. 1. Samson is born about this year, if not in it; for, when the angel telleth of his conception, the Philistines were lords over Israel; see ver. 5. The story of his birth is joined to the story of his life, that there might be no interruption in the story of the Judges before him, and that the whole history of his life and birth might lie together; but, in chronicle-series, it lieth about the beginning of the rule of Elon.

Jesse, the father of David, born by this time, if not before.

CHAP. XII. ver. 13—15.

ABDON judgeth eight years: he is exceedingly renowned for his children, having as many young nobles
2842 A. M. and gallants to his sons and grandchildren, as would make a whole Sanhedrim; namely, seventy, and himself the head. He was an Ephraimite, of Pirathon; and so Joseph's glory shineth again in Ephraim, as it had done in Joshua, before the time of the Judges; and had done in Manasseh, in the Judges' times, in Gideon, Jair, and Jephthah. Ephraim's low estate in the matter of Abimelech and Shechem, is now somewhat recovered in Abdon.

CHAP. XIV, XV, XVI.

SAMSON judgeth twenty years: a man of Dan:—and so, as Ephraim and Dan had bred the first idolatry,
2850 A. M. they yield the last judges: he was born su-

1 *Samson.* pernatually of a barren woman, and becomes the first Nazarite we have upon record. He killeth a lion without any weapons, findeth honey in the carcass, proposeth a parable to thirty Philistine gallants, which in three days they cannot unriddle; and, "on the seventh day," saith the text, "they said unto his wife, Persuade thy husband^s," that is, on the sabbath-day; their irreligiousness not minding that day, and now finding the fittest opportunity of talking with his wife alone, Samson being employed about the sabbath-duties. He pays them with their own countrymen's spoil: fires the Philistines' corn with three hundred foxes; is destroying them all his life, but destroys more at his death:—a type of Christ.

* Chap. xiv. ver. 15.

YEAR OF THE WORLD 2870.

It is observable, that the Philistines are said to bear rule, and oppress Israel, all Samson's days, chap. xiii. 1; "The Lord delivered Israel into the hands of the Philistines forty years:" and chap. xv. 20, "And Samson judged Israel, in the days of the Philistines, twenty years." This helpeth clearly to understand, that the years of the oppressors are included in the years of the Judge;—and so endeth the chronicle of the book of Judges, in the death of Samson, though the posture of the book itself do end in another story. No judge, of all the twelve, had fallen into the enemies' hand, and under their abuse, but only Samson; but he slayeth more at his death, than while he was living.

THE FIRST BOOK OF SAMUEL.

THIS book containeth a history of eighty years; viz. from the death of Samson, who died by his own hand gloriously, to the death of Saul, who died by his own hand wretchedly. This time was divided into two equal portions; namely, forty years to Eli^t, and forty years to Samuel and Saul^u.

CHAP. I, II, III.

ELI judgeth forty years: he was of Ithamar; for Eleazar's line had lost the high-priesthood in the times 2870 A. M. of the Judges. It had been in that family seven generations; viz. Eleazar, Phinehas, Abishua, Bukki, Uzzi, Zerariah, Meraioth^v:—and there it failed, till the seventh generation after; namely, through the times of Amariah, Ahitub, Zadok, Ahimaaz, Azariah, Johanan; and then comes Azariah, and he executes this office in the temple that Solomon built^w. Observe these six, that failed of the high-priesthood, left out of the genealogy^x. Eli was the first of the other line that obtained it, and it ran through these descents,—Eli, Phinehas, Ahitub, Abimelech, Abiathar: [1 Sam. xiv. 3, and xxii. 20, and 1 Kings, ii. 26.] SAMUEL, the son of his mother's prayers, tears, and vows, was born in^y

^t 1 Sam. iv. 18.^u Acts, xiii. 21.^v 1 Chron. vi. 4—6.^w 1 Chron. vi. 7—10.^x Ezra, vii. 3, 4.

^y **הַרְמַתִּים צוֹפִים מִהַר אֶפְרַיִם** 1 Sam. i. 1; that is, 'of one of the two Ramahs, to wit, that of the Zophites, of the hill-country of Ephraim; **רַמַּתִּים** to be construed as **שְׁתֵּים** in 1 Sam. xviii. 2, 'one of two:' and **הַר אֶפְרַיִם** to be construed as **בְּהַר יְהוּדָה** Josh. xxi. 11; *ὁρευνῇ Ἰουδαίας* Luke, i. 39; not, 'the hill of Ephraim,' but 'the hill-country.'

YEAR OF THE WORLD 2909.

Arimathea, the twentieth from Levi, of the offspring of Korah, who was swallowed up of the ground²; he had murmured at the priesthood and magistracy, and now one of his line is raised up to repair both, when they are decayed. Samuel was a vowed Nazarite, and dedicated at the sanctuary with a sacrifice and a song. The year of his birth is not determinable,—no, not so much as whether it were in the judgeship of Eli, though it be undoubted that it was in his priesthood. Eli's sons commit theft and adultery in the very sanctuary; they raven from the men that came to sacrifice, and they ravish the women that^a waited on the sanctuary; and so they cause the ordinances of the Lord to be abhorred. Under such example is Samuel educated, yet falleth not under that taint. A prophet sharply reproveth Eli, for not reproveth his sons. This prophet the Jews held to be Elkanah himself, and say, that 'he was one of the eight-and-forty prophets that prophesied to Israel.' In chap. ii, ver. 11, it is said, that "Elkanah returned to Ramah to his own house:" and yet, ver. 20, it is said, that "Eli blessed Elkanah;" which is to be understood, that he had done so from Samuel's first dedication; and so did, as oft as he came to Shiloh. Samuel himself becomes a prophet, first against Eli's house, and then afterward to all Israel [chap. iii. 1]. Impiety had exceedingly banished prophecy in these times amongst them; but now the Lord begins to restore it for prediction of ruin, and then for direction of reformation. Urim and Thummim were ere long to be lost from the priests, with the loss of the ark; and God pours the spirit of prophecy upon a Levite to supply that want.

CHAP. IV.

THE ark first touched, and taken with the hands of uncircumcised ones. The two sons of Eli come to
 2909 A.M. fatal ends at this last service of the ark, as the
 40 Eli. two sons of Aaron, Nadab and Abihu, did at the first: Eli himself dieth the very death of

² 1 Chron. vi. and Num. xxvi. 11.

^a הנשימ העבדות chap. ii. 22; women that had some office and attendance at the tabernacle; as, Num. iv. 23, הנה לעבד is, to do the sanctuary-service. Anna was such a woman, Luke, ii. 37.

 YEAR OF THE WORLD 2910, 2911.

an unredeemed ass^b. Shiloh laid waste^c, and the birthright lost from Joseph and Ephraim^d. The tabernacle had been at Shiloh three hundred and forty years, and somewhat more. The idol of Dan hath now outlived it^e. Ah! poor Israel!

Here begin the forty years of Samuel and Saul; “He gave them judges, after a manner, four hundred and fifty years [that is, the years of the
2910 A. M. 1 Samuel. oppressors also reckoned in: the judges, two hundred and ninety-nine; the oppressors, one hundred and eleven; and Eli, forty], until Samuel the prophet: and afterward they desired a king; and God gave them Saul by the space of forty years^f:” that is, to the expiration of forty years from Eli’s death, the last of the Judges.

CHAP. V, VI.

THE ark is, all the spring and summer of this year, in the land of the Philistines. For its sake, the Lord smiteth Dagon, the god of their corn, and destroyeth the harvest of their corn, as it grew on the ground, with an army of mice: he striketh the people with emerods “in their hinder parts^g,” and bringeth a shameful soreness on them in a contrary part, and in a contrary nature, to the honourable soreness of circumcision: they restore the ark again with strange presents, with abundance of golden mice, ‘*Et cum quinque anis vel podicibus aureis quasi αίμορρόουσι.*’ Two kine knew their owner, as Isa. i. 3: Hophni and Phinehas knew him not. The Bethshemites, though priests, yet slain by the Lord for too much boldness with the ark.

CHAP. VII. ver. 1, *and the first half of the second.*

THE ark settled in Kirjath-jearim, the city of the woods: to this the Psalmist speaketh^h, “We heard
2 Samuel. of it at Ephratah;” or at Shiloh, in Ephraim: “we found it in the fields of the wood;” or at Kirjath-jearim. There an Eleazar looketh to it, when both the line of Eleazar and Ithamar are out of that service: “And it came to pass, while the ark abode in Kirjath-jearim, the time was long, for it was twenty years:” this is not to be

^b Exod. xiii. 13.^c Jer. vii. 14.^d Psal. lxxviii. 60, &c.^e Judg. xviii. 31.^f Acts, xiii. 20, 21.^g Psal. lxxviii. 66.^h Psal. cxxxii. 6.

YEAR OF THE WORLD 2930, 2931.

understood for the whole time that it was there, for it was above six-and-forty years there before David fetched it up^h; namely, thirty-nine years of Samuel and Saul, and seven years of David's reign in Hebron; but it is to be thus understood and construed,—that the ark was twenty years in Kirjath-jearim, before the people of Israel minded it, or looked after it, but they followed and adhered to their former idolatries and corruptions; and therefore it is said by Samuel afterward [ver. 3], “If you do return unto the Lord, put away the strange gods Ashtaroth from among you,” &c. Their idolatry and profaneness was so deep-rooted, having been so long and so customary with them, that neither the loss of the ark, nor the slaughter of Israel, had wrought upon them; but that, twenty years together, they are lost to the ark, though the ark were not then lost to them.—David born in the tenth year of Samuel.

CHAP. VII. ver. 2, *the latter half of it*: “ⁱThen all the house of Israel lamented after the Lord:” *and so to the end of the seventh chapter, and CHAP. VIII, all.*

A SPIRIT of repentance and conversion cometh generally upon all the people; a matter and a time as 2930 A. M. remarkable as almost any we read of in Scripture: one only parallel to it, and that is in 21 Samuel. Acts, ii, and iii, at the great conversion there. There were to that time these sums of years,—four hundred and ninety years from hence to the beginning of the captivity; seventy years of the captivity; and four hundred and ninety years from the end of the captivity thither: the seventy of the captivity are “the midst of years^j.” And Samuel, according to this chain, is the first of the prophets^k.

Israel is baptized^l from their idols: Samuel, though no priest, yet by special warrant sacrificeth:—by 22 Samuel. prayer destroyeth the Philistines with thunder^m; they were subdued in that very place,

^h 2 Sam. vi.

ⁱ The word לָמְנוּ to be translated not *and*, but *then*, they lamented.

^j Hab. iii. 2.

^k Acts, iii. 24.

^l “They drew water, and poured it before the Lord,” chap. vii. 6; to be understood, of their washing themselves from their idols, as Gen. xxxv. 2. Exod. xix. 14.

^m 1 Sam. vii. 10. Psal. xcix. 6.

YEAR OF THE WORLD 2941, 2942.

where they had subdued Israel, and taken the ark, one-and-twenty years before. Samuel rideth in circuit and judgeth Israel. Judah recovereth Gath and Ekron; which they once hadⁿ, but lost^o. Peace made with Amorites; for the third and fourth generation of those haters of the Lord had had the sins of their fathers visited upon them. Samuel's two sons cause the people to abhor the government, as Eli's two sons had caused them to abhor religion. Then degeneration is still coming on.

CHAP. IX, X, XI, XII.

SAUL, seeking asses, findeth a kingdom: he is anointed at Ramah, which was not far from his own town of Gibeah. Gibeah, once so abominable and abominably destroyed^p, affordeth their first king. He prophesieth at Kirjath-jearim among a company of prophets that attended the ark [chap. x. 12], and he becomes "one that is their father," or chief prophet amongst them^q. At Mizpeh, where the Sanhedrim sat, he is proclaimed king by lot, and by the people. He befriendeth Jabesh against Ammon; for Jabesh had been a friend to Gibeah, and suffered for it^r. At Gilgal he is anointed again; and God, in thunder and lightning, telleth the people of his displeasure, for their asking a king. Their occasion of so doing was, Nahash the Ammonite's coming against Jabesh at first to besiege it [chap. xii. 12]. The siege was long; and when it began to capitulate for surrender, Nahash demands every right eye in the town, &c.

CHAP. XIII, XIV, XV.

"SAUL reigned one year: and he reigned two years over Israel:" that is, he had now been king one year from his first anointing by Samuel at Ramah, to his second anointing by him at Gilgal: and he reigned, after this, two years more, before the Lord cast him off, and anointed David.

ⁿ Josh. xv. 45, 46.

^o Judg. iii. 3.

Josh. xiii. 3.

^p Judg. xx.

^q "Is Saul also among the prophets? and one of the same place answered and said, Yes, one that is their father." Not 'et quis,' but 'et qui pater eorum;' וְיֵשׁ אֶחָד מֵהֵם Judg. xxi.

 YEAR OF THE WORLD 2944, 2945.

And the time he ruled after that, was not a rule, but a tyranny and persecution. In these two years, he beateth the Philistines, Syrians, Moabites, and Ammonites, that invade the land; and invadeth Amalek, and destroyeth it; but undoes himself by sparing Agag. Here the Lord casts him off.

CHAP. XVI.

DAVID anointed in Beth-lehem: and from henceforward the Spirit of the Lord resteth upon him; by
 2944 *A. M.* the power of which he killeth a lion and bear;
 35 *Samuel.* and by the direction of which he becometh musical, and penneth psalms. This is that that makes music, by David's hand, able to hush and master Saul's devil.

CHAP. XVII.

DAVID killeth Goliath: a type of Christ's victory over Satan, the chief captain of the uncircumcised.
 36 *Samuel.* He bringeth the giant's head to Saul, and Saul questioned, "Whose son art thou?" not that either Saul or Abner was ignorant who David was; for he went but from harping to Saul, when Saul went to this war [ver. 15]; but they wonder what kind of man it was that had such sons, as Jesse had now in the army: and his question is not so much 'Filius cujus,' as 'Filius qualis' viri; or, not of David's person, but of his parentage. The fifty-fifth and fifty-sixth verses, in their proper order, should lie after ver. 40; but they are put off to the place where they lie, that Saul's question, which was before the battle, and the resolution of it, which was not till after, might be laid together: and so the story [ver. 54] of David's laying up the giant's head at Jerusalem, is laid before its time, as they were laid after; for he laid not that there till some space of time after, and what time, uncertain: but the relation of it is mentioned in this place, because he would despatch the story of Goliath at once.

PSALM IX.

UPON this victory over Goliath, David penned the ninth Psalm^t: "Upon the death of the champion;" for Goliath

^t Ruth, iii. 16. Matt. viii. 27.

על מות לבן

 YEAR OF THE WORLD 2946.

is called 'אִישׁ הַבָּנִים.' And so the Chaldee paraphrast interprets it, מִיתוּתָא דְנִבְרָא דִּי נִפְקַּ מִבֵּינֵי מִשְׁרֵיתָא: "upon the death of the man that came out between the two armies." That Psalm is to be taken in at this place.

CHAP. XVIII.

UPON David's discourse with Saul, and upon former acquaintance with David's behaviour, Jonathan affects him: Saul, that day, retains him for a courtier; and Jonathan puts him into a soldier's and courtier's garb: and so they march from the camp to Gibeah, where Saul dwelt. By the way the women came out, and sing so as they displease Saul; and from thenceforward he spites David,—casts spears at him to kill him; but seeing him escape, he puts him into command in the army, that he may fall there. Thus lieth the story to ver. 16: and therefore the fifth verse, which speaks of his going in and out before the people, is set there as a general head, which was to be explained afterward. When David is thus set at large from Saul, to go in and out at his pleasure, then it is like he bringeth Goliath's armour to Beth-lehem, and his head to Jerusalem, laying up these trophies of his valour, victory, and success, among his own tribe,—that, when occasion should be, and he should need men to stand to him, he being already anointed king,—these very things might have made a good party for him against that time.

CHAP. XIX.

2946 A. M.—ANOTHER war with the Philistines. Another spear thrown at David: his house watched, that he might be slain.

PSALM LIX.

HERE cometh in the fifty-ninth Psalm, made upon this watching of his house, as the title telleth: and it is to be laid between the twelfth and thirteenth verses of this nineteenth chapter.

Samuel, and Saul, and David, are met altogether [chap. xix. 22. 24]; and Saul prophesying naked for twenty-four

* 1 Sam. xvii. 4.

YEAR OF THE WORLD 2946.

hours. Whereas it is said, in chap. xv. 35, that “Samuel came no more to see Saul until the day of his death;” it is to be understood as by way of homage; for he seeth him now at Ramah, by Saul’s coming to him: but he never, after Saul’s transgression in sparing Amalek, went to him, to present himself or service to him; for then did the Lord cast him off, and he would own him no more as king.

CHAP. XX.

SAUL’S coming to Ramah putteth David to fly to Gibeah to confer with Jonathan: Saul’s bloody intention being discovered, David is now forced to a perpetual exile: it beginneth now.

CHAP. XXI.

DAVID cometh to Nob to Ahimelech, or Ahiah^t, “in the days of Abiathar;” our Saviour, Mark, ii. 26, nameth him rather than Ahimelech, because he was not only one of the priests there now [chap. xxii. 20]; but he alone escaped of all Ahimelech’s house from Saul’s fury: and he was of special note afterward.

From Nob, David is forced to flee to Gath, the very town of Goliath, and Goliath’s sword now about him. There is he discovered who he is, and hears the very song repeated, that was sung to him, when he returned from the slaughter of Goliath. Being now in the midst of the giant’s friends, and so in an unavoidable danger, he findeth no other shift but to feign himself a natural fool, and mope, and keep himself speechless and dumb.

PSALM LVI.

UPON this occurrence and occasion he composeth the fifty-sixth Psalm, and titles it, “Concerning the oppression of the dumb one among men far off, when the Philistines took him in Gath^u:” and seemeth, in ver. 11, to refer to his present speechlessness, when he saith^v, “Through the Lord I shall praise with speech,” or words: so, ver. 4, he professeth, “Through the Lord I will praise his word;” of promise, which he had made to him. So that the order of this

^t 1 Sam. xiv. 3. ^u על יונת אלם רחוקים ^v באלהים אהלל דבר

 YEAR OF THE WORLD 2946.

Psalm falleth in about the twelfth verse of this one-and-twentieth chapter.

PSALM XXXIV.

AT the end of that chapter, is the proper place and order of the thirty-fourth Psalm, made by David, “when he changed his behaviour before Abimelech.” And it is applicable to both the stories contained in this chapter, both to David’s dissembling behaviour before Ahimelech [for some time Ahimelech and Abimelech was but one and the same name,—as, compare 2 Sam. viii. 17, with 1 Chron. xviii. 16], and to David’s changing his behaviour before Achish, the Philistines’ king: for those kings were commonly called by the name, Abimelech^v.

This Psalm is a most accurate acrostic, of a most choice and exact composure, after his pretended mopishness and distraction.

CHAP. XXII. ver. 1, *first part*.

DAVID departeth from Gath, and escaped to the cave of Adullam.

PSALM CXLII.

THERE he maketh the hundred and forty-second Psalm, as appeareth by the title: and, in his prayer in it, he complains, how low he was now brought: That there was none that would know him, nor any one to take care for him; That he was in this cave as in a prison: and, if the Lord would deliver him out of this case, then would the righteous resort unto him.

CHAP. XXII, *the latter part of the first verse, and ver. 2; and 1 CHRON. XII, from ver. 8 to ver. 19.*

THE Lord hears his prayer, and sends his friends and kindred about him to be his comfort, and divers others to be his guard: among the rest, were some Gadites that came from beyond Jordan, and the prophet Gad among them: and so hath David a regiment of six hundred men, and a prophet their chaplain.

^v Gen. xx. and xxvi.

YEAR OF THE WORLD 2947.

Here falls in that story, in 2 Sam. xxiii, ver. 13—17, and 1 Chron. xi, ver. 15—20, of David's longing for the water of Beth-lehem, &c. but reserved to its place in the reckoning up of David's worthies; for here is more especially intended to relate David's acts, and not his worthies.

CHAP. XXII, *from ver. 3 to the end of the chapter.*

DAVID's father and mother are yet alive, and seated by him in Moab. He removeth into the forest of Hareth. Saul slayeth eighty-five priests, and destroyeth Nob: and thus is Eli's house quite cut off within one man; that was Abiathar, who escapes and comes to David: and now he hath a high-priest in his army, as well as a prophet.

PSALM LII.

AT the end of this chapter, is the proper order and place of the fifty-second Psalm, made, as the title telleth, "When Doeg came and told Saul, and said, David came^w to the house of Ahimelech."

CHAP. XXIII.

DAVID beateth the Philistines, and saveth Keilah. The beginning of the first verse is to be read thus; "Now they had told David, saying," &c.: for Abiathar's coming to David, which is related in the conclusion of the former chapter, was not till David was at Keilah already; as appeareth by the sixth verse of this. The Ziphites discover David to Saul.

PSALM LIV.

THEREUPON, he maketh the fifty-fourth Psalm, as the title telleth the occasion; and the occasion, in that title, readily refers it to this place, to be taken in after the three-and-twentieth verse of this chapter.

PSALM LXIII.

AT the end of this three-and-twentieth chapter, with the story of David's remaining in the strong holds of En-gedi,

^w בָּא דָּוִד 'David came,' not 'David is come.'

YEAR OF THE WORLD 2948.

the sixty-third Psalm falleth in ; being made, as the title telleth, “in the wilderness of Judah,” which, about En-gedi, was most desert of all other places, that being upon the borders of the dead sea.

CHAP. XXIV.

DAVID and Saul are together in a cave.

PSALM LVII.

THERE David poureth out his prayer of Psalm lvii, and titles it, “Destroy not^w :” for, though he were moved by his soldiers to destroy Saul, yet he would not.

CHAP. XXV.

SAMUEL dieth some two years before Saul’s death : he lived to see the time that Saul confessed
39 *Sam. and Saul.* David to be king [as, chap. xxiv. 20], according to his prediction. Nabal, a drunkard, a fool, and clown, dieth wretchedly.

PSALM LVIII.

AFTER the thirty-fifth verse of this chapter, seemeth to be the proper place and order of Psalm lviii, titled, “Destroy not :” as referring to David’s not destroying Nabal, when he had so threatened, and yet at last rejoiced that he destroyed him not. He blameth, in this Psalm, the venomousness of Nabal’s tongue, that had reviled him,—and the deafness of his ears, that would not hearken to the voice of his messengers, say their errand never so wisely. He prophesieth, that God would suddenly take him away, as with a storm,—before the pots, set on the fire for his feasts, should feel any warmth from the thorns put under them to boil them, and “according as he was lively” and jovial, “so should the wrath be” proportioned to him when it came, ver. 9 ; for so might the latter end of that verse be most properly rendered : “As he lively, so the wrath^x ;”
הי, ‘Chai,’ is the epithet that David gives him, when

^w אל תשחת

^x כמו חי כמו הרון and כמו bear the same sense as כ and כ in כמוני כמוך כעמי כעמך כעם ככהן and the like.

YEAR OF THE WORLD 2949.

he sends his messengers to him: thus shall you say, לַחַי 'Lechai, to him that is lively:' which our English hath well expressed, 'To him that liveth in prosperity:' so David saith to Saul^x, "what is my livelihood in the family of my father^y?"

CHAP. XXVI.

DAVID hath Saul in his power again, and destroys him not: Saul again confesseth David's kingdom. David and he never see one another more.

In some time of the days of Saul, but the year uncertain, —Reuben and Gad destroy the Hagarites, and dwell in their stead; for this, read 1 Chron. v, ver. 9, 10, and from ver. 18 to ver. 23.

CHAP. XXVII.

DAVID betaketh himself again to Gath, where, not very long ago, he was put to feign himself mad. Achish, then his fear, is now his friend: he was then a sole single man, and now he hath six hundred men with him, a guard to himself, and a help to Achish against Saul.

David dwelleth at Ziklag, and invades the countries thereabouts, &c.

1 CHRON. XII, *from beginning to ver. 8.*

THITHER divers of Saul's own tribe and kindred resort unto him; and these are named, in this chapter, before the men of Gad, that
2949 A. M. had fallen to him before; because these
40 Sam. and Saul. men's coming to him was most remarkable, as being of Saul's own kindred.

CHAP. XXVIII.

SAUL's end is now approaching. He consulteth a witch: he had neither priest nor prophet to inquire after; he had despised and persecuted both: he seeth a devil in Samuel's likeness, and heareth of his own ruin.

* וְיָמֵי חַיִּי מִשְׁפַּחַת אָבִי *

y 1 Sam. xviii. 18.

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CHAP. XXIX.

THE Philistines dare not trust David in battle. And thus the Lord provideth for him, that he might neither prove perfidious to Achish, nor fight against his own people.

1 CHRON. XII. ver. 19—22.

As he went forth with the Philistines towards the battle, and as he came back again from them, divers fell to him of Manasseh.

CHAP. XXX, XXXI. AND 1 CHRON. X.

DAVID, returning home, findeth no home at all: Ziklag fired; a band of Amalekites slain; and, as it were, sacrificed to Saul's funeral. Saul himself slain by his own hand, and by an Amalekite. He had never prospered, since he had spared that generation.

THE SECOND BOOK OF SAMUEL.

CHAP. I.

DAVID heareth of the death of Saul, and lamenteth him: and chargeth the young men of Judah to learn the use of the bow, that they might match the Philistines in archery, and so be avenged on them for Saul's death; for by archery they had slain him. The story of the Amalekite to David, was not a lie to curry favour, or to obtain a reward, but it was a very and a real truth: Saul had fallen upon his own sword indeed, as was related in the preceding chapter; but his coat of mail had hindered, that he had not given himself a wound so speedily deadly, but that the Philistines might come and catch him alive, and abuse him; and so he stands bleeding, at that and at his other wounds, leaning on his spear, till this Amalekite came by.—His armour-bearer was dead already; and these words, "When his armour-bearer saw, that Saul was dead, he fell on his sword, and died also," are to be understood in this sense;—that when he saw Saul had given himself so deadly a wound, he did the like, and died indeed.—But Saul's wound was not so quick of despatch, therefore he desireth the Amalekite to kill him out; for, says

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he, "My coat of mail^y hath withheld me so, that my life is all this while in me." And thus Saul, that had been so cruel to David, is now cruel to himself; and he, that had spared the Amalekites, is now slain by one of that nation.

CHAP. II.

DAVID anointed king of Judah, in Hebron, being thirty years old. [Compare Gen. xli. 46; Numb. iv. 2950 A. M. 3; Luke iii. 23.] In Hebron, Abraham had 1 *David*. had his first land and much residence: here lay the patriarchs Abraham, Isaac, and Jacob, and their wives, buried: and here was John Baptist born, and our Saviour conceived. There is long bustling between the house of David, and the house of Saul; Abner still striving to make a party strong enough to settle one of Saul's sons in the kingdom. Thereupon is Ish-bosheth anointed in Saul's stead: he is called 'Esh-baal^z,' for Baal was commonly called 'Bosheth,' or 'shame,' as Jerubbaal is called 'Jerubesheth^a;' and Mephibosheth^b, called Merib-baal^c.

Abner's vapouring causeth a desperate duel of twelve and twelve men; and so layeth the foundation of continual war in an equal bloodshed^d: "If thou hadst not said," saith Joab, "what thou didst say in the morning, Let the young men rise and play before us, surely the people had gone away every man from his brother, even in the morning, and there had been never a blow struck; but thou didst provoke it."

CHAP. III.

DAVID's six sons, born to him in Hebron, in his seven years and six months' reign there, are here reckoned together, that that story and matter may be despatched at once.

Abner, upon discontent at Ish-bosheth, turneth to David, and confesseth that kingdom, which, hitherto, he had, willingly and wittingly, opposed. But God will not suffer such a man, and upon such grounds, to be a promoter of David's throne; he is slain by Joab, even in a place of judicature, and with a wound parallel to that that he had given Asahel.

^y אֲחוּנֵי הַשָּׁבַע

^b 2 Sam. ix. 12.

^z 1 Chron. viii. 33.

^a 2 Sam. xi. 21.

^c 1 Chron. viii. 34; see, also, Jer. xi. 13.

^d לֹלֵא דְבָרָת ver. 27.

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CHAP. IV.

ISH-BOSHETH slain by two Benjamites, brethren in evil: they came into the midst of the house, "as if they would fetch wheat," ver. 6; that is, with a sack in their hands, to put his head in, &c. Instantly before the text falls upon the story of Ish-bosheth, it relateth the story of Mephibosheth; because he was now all the stock left of Saul's house, but only Rizpah's children, a concubine, and Morah's, a daughter.

CHAP. V, *from beginning to ver. 11; and*
1 CHRON. XI, *all.*

DAVID anointed king over all Israel at Hebron, and from thence brought by all Israel to Jerusalem, to
2957 A. M. settle him there, and to make that the royal
8 David. city. He reigned in all forty years; in Hebron, seven years and a half,—and, at Jerusalem, thirty-two years and a half: and this latter was exactly the time of our Saviour's life upon earth.

Joab, after David's curse upon him for Abner's murder, is yet made commander-in-chief, for his taking of Jerusalem.

The prosperity of David at Jerusalem, and his building of it, is presently set down after the story of the taking of the city; as, beginning from that time, and continuing, and going along with the times of the following stories, and so to be carried in mind.

Then doth the book of Chronicles give account of David's worthies: which catalogue is also mentioned by this book of Samuel, but with this difference of place;—that, in the Chronicles, it is set in the beginning of David's reign,—and, in Samuel, in the latter end: and both very properly and much like to the placing of our Saviour's genealogy in Matthew and Luke,—the one, giving it at his birth,—and the other, at his baptism; and both upon singular reason. And so here the book of Chronicles reckons up these men as those, that helped David to his settlement in the kingdom; and, therefore, it mentions them in the beginning of his reign; and the book of Samuel reckons them up at the latter end of his reign, as those that had stuck to him all the time of his reign, and helped to keep him in that settlement.

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In both the books, there is first reckoned a triumvirate, or three gallant men, that were of a rank by themselves, and none were equal with them, or like unto them: and these were,

1. Joab, whose chief captainship is related presently before, upon the sacking of Jerusalem.

2. Adino, the Eznite, by name; called also, 'Jashobeam,' by office; that is, 'one that sat on the seat among the people as judge:' the immediate son of Zabdiel [1 Chron. xxvii. 2], but called, a 'Hachmonite,' or 'the son of Hachmoni,' for his former ancestry: "He lift up his spear against eight hundred men, at one time, and slew three hundred of them:" his name differs but one letter from Jeroboam's^k; the one promoted David's kingdom, and the other opposed it.

3. Eleazar, the son of Dodo, the Ahohite [1 Chron. xxvii. 4], of Beth-lehem.

After these first three brave men, both the books reckon a second triumvirate, or three gallant men more, of an inferior rank to the former three,—but of a superior to all others: these were,

1. Abishai, the brother of Joab, and nephew of David: he was the chief of this triumvirate; but his story is handled in the second place, because of the likeness of the stories of Eleazar and Shammah, the one defending a field of barley, and the other a field of lentiles; and, for this likeness, their stories are laid together.

2. Shammah, the book of Chronicles neither uttereth his name, nor mentioneth his defending a field of lentiles against the Philistines: but it includeth that story, in the story of the three men breaking through the quarters of the Philistines, to the well of Beth-lehem: for he was one of the three, and this act of his, in defending the lentiles, was in that expedition; and, therefore, the book of Samuel hath given a note, that that expedition was in harvest: and the act was done, in the valley of Rephaim.

3. Benaiah, a priest [1 Chron. xxvii. 5].

After these two brave ranks, of three and three, there were thirty gallant captains and commanders more, but yet that attained not to the dignity of either of these ranks.

The book of Chronicles reckons many more names than

יִשְׁבַּע יָרְבֵּעַ^k

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the book of Samuel; for it reckoneth some other valiant commanders, that helped forward David's settlement, but were not of the highest and eminentest places after.

1 CHRON. XII, *from ver. 23 to the end.*

A CATALOGUE of commanders that came to David, for his anointing king over Israel: the Galileans afford the greatest number.

And now there lieth a matter of some difficulty before us, because of a difference of order in the stories, that are laid next in these two books. The book of Samuel bringeth next the story of Hiram's kindness and respect to David; of David's children; of two battles with the Philistines; and then it relateth the fetching up of the ark: but the book of Chronicles first relateth the fetching up of the ark, and then those stories of Hiram's kindness, David's children, and the Philistines' battles: for the methodizing, therefore, of these stories into their proper time and order, they are to be taken up thus:—

1 CHRON. XIII. ver. 1—4.

DAVID consulteth with the captains of thousands, that had come to him to Hebron, and had gone with him to Jerusalem, about the fetching up of the ark. This was but a consultation, and an agreement about the matter, but the thing is not yet done; for all Israel is first to be sent to about it, and a time appointed when they shall come in: hereupon, the companies, now present, depart to their own homes, till the time, appointed for that purpose, come.

CHAP. V, *from ver. 11 to the end*; 1 CHRON. XIV, *all.*

WHEN Israel was departed every one home, Hiram, king of Tyre, hearing of David's coronation, and of the solemnity of it, and of the taking Jerusalem, he sends betimes to him to enter amity with him, and presents him with cedar and workmen to build him a house. David's marriages and children reckoned up, which, though born in several years, yet all mentioned here together, when the text is relating David's settlement and prosperity.

In this space, between the people's departing from David's coronation, and their meeting again to fetch up the ark,

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David, being now left of those multitudes, and Jerusalem not yet fully fortified, the Philistines come once and again to the valley of Rephaim, which lieth under Jerusalem, to catch David; but he beats them sore both times.

CHAP. VI, *from beginning to ver. 12*; 1 CHRON. XIII, *from ver. 5 to the end.*

THE people meet, for the fetching up of the ark [belike at some of the three festivals], in a vast number; 9 *David.* namely, thirty thousand of the nobles, magistrates, and chief men, and all Israel beside for the generality. David imitates the Philistines' carrying up of the ark on a cart; which the Lord is displeased at, seeing there were priests to have carried it on their shoulders.

PSALM LXVIII.

WITH the third verse of 2 Sam. vi, read Psalm lxviii; which, though in the title it tell not the occasion whereupon it was made, yet do the very first words of it show, that it was made upon the removal of the ark: for those words, "Let God arise, and let his enemies be scattered," were the words, which were constantly used when the ark removed^e; and the contents of the Psalm do speak to the very same tenor.

1 CHRON. XV, *from beginning to ver. 15.*

THREE months was the ark in the house of Obed-edom; and, by the end of that time, had David provided some houses for himself and servants,—since Hiram sent him workmen,—and he had made ready a place for the ark. With the first verse of this chapter, read that part of 2 Sam. vi. 12,—“And it was told David, saying, God hath blessed Obed-edom, and all that he hath, because of the ark of God.”

PSALM CXXXII.

UPON this removal of the ark, this Psalm seemeth to have been penned by David: wherein, amongst other things, he prayeth, that the Lord will fit and sanctify the priests for the present and future service of the ark, and that he will accept of the face of his anointed; so as that there may be no more breach amongst them, as there was in Perez-uzza.

^e Num. x. 35.

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CHAP. VI, *latter part of ver. 12, to ver. 20; 1 CHRON. XV. ver. 15, to end, and XVI, all.*

DAVID removes the ark, seats it in its place that he had prepared for it, and appointeth some psalms for the sanctuary.

PSALM CV, AND XCVI, AND CVI.

THESE are the Psalms that he then appointed: viz. Psalm cv, and xcvi, and cvi, ordinarily and well known, and read in the book of Psalms, when Ezra penned the book of Chronicles; and, therefore, he giveth them so very short in that book.

CHAP. VI, *from ver. 20 to the end.*

MICHAL mocketh David, upon his return home, &c.

CHAP. VII, VIII, *all; 1 CHRON. XVII, XVIII, all.*

THESE stories, following, are of an uncertain date, but it is certain they came to pass in these years. David, intending to build God's house, God promiseth to build his: he crowns his throne with the promise of Christ; and, from henceforth, nothing can stand before it; and to rebel against it, is to rebel against Christ^f. Now, the king's command was to be kept, because of the oath of God made to him^g. David subdueth Gath, and her towns, called Metheg-ammah, or 'the bridle of Ammah;' because there was a continual garrison of the Philistines in the hill Ammah [2 Sam. ii. 24], which the Philistines of Gath used as a bridle to curb those parts. He killeth Moab to a third part, laying them on the ground, and measuring them with a cord, who should be slain, and who should live: this he calleth, "The measuring of the valley of Succoth^h." He subdueth Hadad-ezer, and taketh from him twenty thousand men, and one thousand chariots, and seven thousand horsemen that attended them, seven men to a chariot: he spoils them all but one hundred chariots, and reserves seven hundred horsemen for them. Of Syrian Damascus he destroys twenty-two thousand men.

^f Psal. ii. 6, 7.

^g Eccles. viii. 2,

^h Psal. lx. 6.

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PSALM LX.

AFTER the twelfth verse of 2 Sam. viii, the sixtieth Psalm is to be taken in; whose title telleth, that it was made by David, "when he strove with Aram-naharaim, and with Aram-zobah,"—that is, with Hadad-ezer, king of Zobah, when he went to fortify himself with Aram-naharaim [as, 2 Sam. viii. 3], "when Joab returned, and smote of Edom, in the valley of salt, twelve thousand." Now, this was a different victory from that which is mentioned in the very next verse^a, of "Abishai slaying of Edom, in the valley of salt, eighteen thousand." For, there is not only a visible difference between the persons, Joab and Abishai, and between the numbers, twelve thousand and eighteen thousand; but the text relateth expressly, that, before that victory of Abishai over Edom, David had taken spoil from Edom, and from Amalek, which were of Edom.

PSALM CVIII.

AFTER the thirteenth verse of 2 Sam. viii, is Psalm cviii. to be taken in, being the very same in substance with the sixtieth: and, as that doth tell in the title, that it was made upon Joab's victory of twelve thousand Edomites; so may it be well conceived, that this was made upon Abishai's victory of eighteen thousand.

1 KINGS, XI. ver. 15, to ver. 21.

HERE cometh in this story of Hadad, &c.; the reading of ver. 15, helpeth to illustrate the matters mentioned next before.

CHAP. IX.

IT was about this time, that David requites Jonathan's kindness to his son, Mephibosheth: Mephibosheth was five years old when his father died [2 Sam. iv. 4]; and so he was twenty-five years old in the twentieth of David's reign. He hath a son, when David begins to own him, which is committed to Ziba, to be looked to and attended.

CHAP. X; 1 CHRON. XIX.

HANUN basely abuseth David's messengers: they came

^a 1 Chron. xviii. 12.

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25 *David.* to mourn with him, and comfort him; and he, instead of rent garments, which was the garb of mourners, cuts off their garments to their buttocks, and cutteth off half their beards; whereas, it was abomination to them to have any cutting of their hair for the dead at allⁱ.

Hanun hireth [1 Chron. xix. 7] “Thirty-two thousand men, with chariots^j,” for so should it be rendered, since it is apparent, by 2 Sam. x. 6, that twenty thousand of this number were footmen.

After the foiling of this army, David again foileth Hadad-ezer, and slayeth of his [1 Chron. xix. 18] “Seven thousand men, with chariots^k,” that is, seven hundred chariots [2 Sam. x. 18], with ten men attending every chariot. He slayeth also forty-thousand horsemen [2 Sam. x. 18], which, in the book of Chronicles, is expressed, forty thousand footmen; that is, so many men, horse and foot,—which fought not in chariots, or with them, but without.

CHAP. XI, *all*; 1 CHRON. XX. ver. 1, *to this clause*,
“And Joab smote Rabbah,” &c.

DAVID adulterateth Uriah’s wife; maketh him drunk, and slayeth him. Uriah was a proselyted Canaanite,
26 *David.* some remnant of the sons of Heth about Hebron^l; Bath-sheba was the daughter of Eliam [2 Sam. xi. 3], or Ammiel^m, of Lo-debar beyond Jordan [2 Sam. ix. 5, and xvii. 27].

CHAP. XII, *to ver. 15, and the first clause of that verse*;
“And Nathan went to his own house.”

NATHAN the prophet, that had been sent to tell David of good things to his house, is now sent to tell him some bad. By an exquisite parable, he bringeth him to condemn himself; and, by a terrible threatening, to confess his sin, &c.

PSALM LI.

DESIRE of pardon of sin is the fruit of pardon of sin. David had been just now told, that his sin was forgiven; and now he doth earnestly apply himself to beg the forgiveness of it. The title of the Psalm doth plainly speak for the

ⁱ Lev. xix. 27. Dent. xiv. 1. ^j שנים ושלשים אלף רכב ^m 1 Chron. iii. 5.
^k שבעת אלפים רכב ^l See Gen. xxiii. 2, 3.

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time and place of it: David nameth one of his sons by Bathsheba, Nathan,—after the name of the prophet^l. And this was that son, of whom Christ descended^m; and thus David both showed his belief of the promise that Nathan had told him of, when he brought him good tidings,—and his repentance for that sin that Nathan checked him for, when he brought him bad.

CHAP. XII, *from ver. 15, “And the Lord strake the child,” &c. to ver. 24.*

27 *David*.—THE child, begotten in adultery, dieth uncircumcised. David had been certainly told by Nathan, that he should die: yet he beggeth for his life.

CHAP. XII, *from ver. 26 to the end; 1 CHRON. XX. ver. 1, “And Joab smote Rabbah and destroyed it,” and ver. 2, 3.*

JOAB taketh part of Rabbah,—namely, that part where the court lay: and David comes and takes the rest, and puts the Ammonites to exquisite tortures.

CHAP. XIII, *all.*

AMNON deflowereth Tamar, his own sister. Compare this incest of David's eldest son, with that of 28 *David*. Reuben, Jacob's eldest sonⁿ; and this rape of Tamar, with the rape of Dinah^o; and this Tamar incestuated by her own brother, with Tamar incestuated by her own father-in-law^p.

Absalom calleth Amnon ‘Aminon,’ scornfully [ver. 20]; “Hath Aminon thy brother been with thee^q?”

Absalom murdereth Amnon. Here observe the hand and proceeding of justice: as David had committed adultery, made Uriah drunk, and then murdered him,—so Amnon committeth incest, is made drunk, and then murdered: and as Amnon had committed his villany at his meat, so at his meat he is met with punishment. Absalom, upon the fact, fled to Geshur, to Talmai, who was his grandfather. See 2 Sam. iii. 3.

^l 1 Chron. iii. 5. Zech. xii. 12. ^m Luke, iii. 31. ⁿ Gen. xxxv. 22.

^o Gen. xxxiv.

^p Gen. xxxviii.

^q האמינו אחיך

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CHAP. XII. ver. 24, 25.

SOLOMON born, and called 'Jedidiah,' 'the Lord's beloved.' The story of his birth is joined to
 30 *David.* the story of the child that died; that God's reconciliation to David might be showed instantly after the relation of his anger against him. His anger was showed in taking away that child, that was conceived in adultery: his reconciliation is showed in the Lord's delighting in a child born in wedlock of the same woman. His birth is mentioned before the taking of Rabbah, though it were long after; because, the text having Bath-sheba's story in hand, would conclude it altogether.—Absalom, in this year, and in the next, in exile at Geshur.

CHAP. XIV, &c.

Absalom still at Geshur; but this year begged home again by Joab, and by a suborned woman.
 32 *David.* Her speech to David is very obscure and intricate, if not very well looked into and considered. She first proposeth a story, parable-wise, of one of her sons murdering another, as Absalom had done Amnon, and the danger of the slayer for the fact, if the king should not remedy it. To this the king answers her, "Go to thine house, and I will give charge concerning thee [ver. 8]: and the woman said unto the king, The iniquity be on me, and on my father's house, and the king and his throne be guiltless" [ver. 9]. Her meaning in plain terms was this,— 'Well; thou givest me such an answer and despatch, as may possibly bring the blood upon thine own head, and upon thy throne; for thou sayest, thou wilt give charge concerning me, to prevent the mischief which may chance be done before thou prevent it.'—"And the king said, Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more" [ver. 10]. She replies to this, "Let the king remember the Lord thy God, because of the multitude of avengers^a of blood to destroy, and let them not destroy my son:" that is, 'Let the king, for the Lord's sake, consider, how many avengers of blood there are; and, whilst I am bringing one to thee, another may chance kill him in the mean season.'

^a מהרבית גואל הדם

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Then the king swears her son shall not die. And then she comes close up to her errand. “And why,” saith she, “hast thou such thoughts towards the people of thy kingdom, and thinkest not the like towards the people of thine own family, so as to bring thine own banished back? For we must indeed once die; and when we are dead, there is no recalling of us any more, no more than spilt water can be gathered again off the ground: but whilst the Lord doth not take away the life, he hath contrived ways and thoughts, that a banished man shall not be banished for ever from him,” &c.

Absalom is at Jerusalem, but seeth not the king's face.

He takes upon him to be a Nazarite for the present, and under a vow, that he may the better pretend the paying of a vow at Hebron; yet is he forced to cut his hair, before his vow be paid; because it was a burden to him. He brings Joab to him, as God useth to bring men to him, by affliction,—he fires his field; and then comes Joab, and brings him to the king.

CHAP. XV.

35 *David*.—ABSALOM rebels at the end of forty years, after David was first anointed by Samuel, at Beth-lehem, and puts David to flee for his life.

PSALM III.

WITH the thirty-second verse of this chapter, even with these words of it, “And when David came to the top of the mount, where he worshipped God,” read the third Psalm, made, as the title telleth, “by David, when he fled from his son Absalom,” and poured out, as may well be supposed, in this prayer that he made on the top of the mount Olivet, where he worshipped God. He complaineth sadly in it of the multitude of his enemies that were against him, and of the multitude of his false friends, that durst not be for him; but yet assures himself of deliverance, and of his enemies' destruction; and prophesieth of the very manner of the end of Absalom and Ahithophel, if you will take these words in the very letter, “Thou hast smitten mine enemies on the cheek-bone,”—Ahithophel, with the knot of the rope,—and Absalom, with the bough of the oak: unless he allude to Samson's victory with the jaw-bone, and foresee, that, by small means,

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as that was, the Lord will bring him a great deliverance. Compare Christ's going up to mount Olivet, and there praying, in the day of his bitterness,—with this type of David.

CHAP. XVI.

DAVID gives away, and disposeth of, Mephibosheth's land, when he hath not power to dispose of his own. Shimei flings curses and stones at David, and barks like a living dog, though Abishai called him a dead one. The only unjust act, that ever David had done against the house of Saul, he had but newly done,—that was, giving away Mephibosheth's land; and here a man of the house of Saul is soon upon him.

PSALM VII.

BETWIXT the thirteenth and fourteenth verses of this chapter, cometh in the seventh Psalm, made by David upon these words of Shimei, and sung by him, even in this extremity: he calleth him 'Cush,' by way of derision, as alluding to Kish, the father of Saul's family [for Shimei was of the family of Saul]; but turning it into 'Cush,' upon Shimei, an accursed name^a, and a blackmoor nation; and of such a colour were Shimei's conditions.

CHAP. XVII.

AHITHOPHEL's cursed spleen against David; yet he, as it is probable, was Bath-sheba's grandfather. Hushai foileth his counsel.

PSALM XLII, XLIII.

DAVID, in his flight from Absalom, stays not till he come close to Jordan, and there he rests; that, if there be any necessity or danger, he is ready to get over the water, and be gone: and so is that to be understood, in 2 Sam. xvi. 14; "And the king, and all the people that were with him, came weary, and refreshed themselves there:" that is, a little beyond Bahurim, which was close by Jordan; and they had not stayed nor refreshed themselves, till they came there. As David lies thus upon Jordan-banks, he makes the forty-second Psalm, and "from the land of Jordan remembers" the Lord [ver. 6]; and, by the observing of the waters of Jordan, he remembers his own misery. There he observeth the waves

^a Gen. x.

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rolling one on the neck of another, and the deep making a noise here and there in its channels, and in its falls: "And so," saith he, "all thy billows and all waves tumble over me, one after another" [ver. 7], &c. The forty-third Psalm seemeth also to have been made by him, about the same time: compare the last verses of the two Psalms together.

PSALM LV.

BETWIXT the one-and-twentieth and two-and-twentieth verses of this seventeenth chapter of the second of Samuel, upon the relation, how tidings came to David, of Ahithophel's counsel against him,—take in the five-and-fiftieth Psalm, in which David deplores his misery, caused by one of his guides, and acquaintance, and counsellors [ver. 13, 14], and prayeth bitterly against him: his prayer took effect instantly, in Ahithophel's death.

CHAP. XVIII, XIX.

ABSALOM hanged by the neck, in the forked bough of an oak: his high head is now in its proper exaltation, and his proud heart is darted through: David mourneth sadly for him, because of the desperate condition in which he died. Shimei is pardoned. He came down "first of all the house of Joseph," to meet the king [chap. xix. ver. 20]. Here 'the house of Joseph' is used for 'all Israel, except Judah,' and set in opposition to Judah: Joseph had been the prime family, while the ark was in Shiloh, and all Israel were named after it; as, Psalm lxxx. 1: but then God refused Joseph, and chose Judah for the chief, Psalm lxxviii. 68, 69: and there began and continued the difference and distinction betwixt Israel and Judah, Joseph and Judah, Ephraim and Judah; for, by all these names are the rest of the tribes styled, in opposition to the tribe of Judah.

CHAP. XX.

SHEBA, the son of Bichri, rebelleth: a man of Benjamin by descent [ver. 1]; but of the hill-country of Ephraim by residence [ver. 21].

PSALM XXX.

WITH the third verse of this chapter, read the thirtieth Psalm, which seemeth to be made by David, when, upon his

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return to Jerusalem after his flight, he purgeth and halloweth his own house, which had been made a stews by Absalom.

PSALM IV.

WITH this chapter, also, read the fourth Psalm, made, as the style of it argueth, upon this rebellion of Sheba, as the third Psalm was made upon the rebellion of Absalom. He checketh the people, for despising his kingdom, and hearkening after a kingdom that was but vanity; as, first, Absalom's, and now Sheba's [ver. 2]: he adviseth Israel and Judah, not to sin in their anger [2 Sam. xix. 43]: "Be angry", but sin not" [ver. 4]: he professeth in ver. 7, that "since the time, that corn, and wine, and other provision, increased" to him, from Barzillai, Shobi, and Nahash, [2 Sam. xvii. 27, &c.] "his heart had received comfortable confidence and assurance of his restoring again; and, therefore, he would still trust and depend upon that goodness and providence, that had delivered him out of the other trouble, and wrought those good beginnings towards him."

CHAP. XXI, to ver. 15.

THREE years' famine lie upon the land, for the offence of Saul: he, in a zeal to Israel and Judah, would
36 *David.* expel the Amorites, and destroy them,—and, with them, all wizards and witches; and with them, he also falls upon the Gibeonites, and destroyeth them, though Joshua had made a covenant with them. That these three years' famine began, the next year after the year of Absalom's rebellion, the text seemeth to hint, in the phrase in ver. 1, "The year after that year:"—for, in all the Scripture, wherein mention of famine is made, it only saith, "There were seven years' famine, or ten years' famine," &c. and that is enough, and is used constantly to denote, that there was famine so many years together; and it never telleth, that there was famine so many years, 'year after year.' And, therefore, this expression, here, seemeth rather to join the three years of famine to the story before, than to one another.—However, we shall find a passage, in the story of David's numbering the people, that directs us very well about the time of these years.

רָגוּ וְאֵל תַּחֲשָׂאוּ

שָׁנָה אַחֲרֵי שָׁנָה

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CHAP. XXI. ver. 15, *to end*; 1 CHRON. XX. ver. 4, *to end*.

THOSE battles are of an uncertain date; and, therefore, since there is no direction where to place them, it is the safest way, to take them in the order where they lie; especially since both the books of Samuel and the Chronicles have laid them in this place. The book of Samuel reckons four battles, and the Chronicles but three; for that, wherein David was in danger, and could not come off with honour and safety, is omitted: the book of Chronicles concealeth, sometimes, the dishonour of the saints of God; as, it mentioneth not the fact of David with Uriah and his wife, nor the idolatry of Solomon, &c.

The book of Samuel calleth Elhanan, the ‘son of Jaare-oregim, a Beth-lemite,’—and the book of Chronicles calleth him, the ‘son of Jair:’ now, there is mention of Elhanan, a Beth-lemite, the son of Dodo [1 Chron. xi. 26]; and whether these were two men, or only one and the same, may well be questioned: he is said to have slain Goliath [2 Sam. xxi. 19], that is, Lahmi, Goliath’s brother, as the book of Chronicles expounds it; as, by Michal, is meant, ‘Michal’s sister,’ in the same chapter of Samuel, ver. 8.

CHAP. XXII. AND PSALM XVIII.

THERE are two things, that may seem to argue this not to be the proper place of this Psalm and chapter: 1. Because it was most especially composed upon David’s delivery from the hand of Saul, as the title sheweth: in the day that the Lord had delivered him out of the hand of all his enemies, “and out of the hand of Saul;” that is, ‘especially out of the hand of Saul;’ as, Josh. ii. 1, “Go view the land and Jericho;” that is, ‘Jericho chiefly.’ 2. Because the next chapter in Samuel beginneth thus; “And these are the latter words of David:” showing, that these, of chap. xxii, were uttered a good while before them.—But, howsoever this song of deliverance might be penned by David many years ago, upon his clear deliverance from all trouble by Saul and his family, yet is it most properly laid here and repeated by David at this time, when now all his enemies had spit their venom, and he was delivered from them all: and now we hear of no

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more enemies of his stirring, but himself, an enemy to himself, in numbering the people. If any one will be so curious, he may read Psalm xviii, at the end of 2 Sam. iv; when David is quit from the trouble of Saul's house: and he may read this, 2 Sam. xxii; which is the same thing again here.

CHAP. XXIII.

HERE are some words of David, of a latter date: דברי האחרונים may be rendered, 'verba posteriora,' as well as 'postrema.'—The reason of the recital of his worthies in this place was observed before.

CHAP. XXIV. AND 1 CHRON. XXI.

DAVID numbereth the people, "by the provoking of Satan" [1 Chron. xxi. 1]; and by the provoking of God [2 Sam. xxiv. 1]: the former, tending to a sin in David; the latter, tending to a punishment of Israel. The Lord was displeased at them for so little regarding David's kingdom, as he had been at David for the matter of Uriah, and as he had been at Saul's house for the slaughter of the Gibeonites; and, therefore, he giveth up David to a covetous thought, to number the people, that he might lay a tax upon every poll. Joab hath here more piety,—at the least, more policy,—than David, and declines the business, till mastered by David's importunity.—He is nine months and twenty days upon his counting, much near the counting-time of a woman with child, and, at last, he bringeth in the number. But here, the account in the book of Samuel doth differ, exceedingly, from the account in the book of the Chronicles: the Chronicles saith, "All Israel were eleven hundred thousand men;" and the book of Samuel saith, they were only "eight hundred thousand men;" here are three hundred thousand difference: And the book of Samuel saith, that the men of Judah were "five hundred thousand;" but the book of Chronicles saith, they were only "four hundred and seventy thousand:" here is thirty thousand difference. Now, for the reconciling of this great and double diversity, it is to be observed,—that there were four-and-twenty thousand soldiers and officers that attended David monthly, so many every month; these make in all, two

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hundred eighty-eight thousand [1 Chron. xxvii]: these were, as it were, a standing guard about the king every month; and ready for any sudden expedition.—There were, besides these, the rulers of the tribes, and officers under them; and the overseers and rulers of the king's employments, and officers under them; but the number of these was not put into the account of the Chronicles of David, ver. 24; so that here is the resolution of the scruple;—the whole number of men, able to bear arms in Israel, were eleven hundred thousand; and five hundred thousand in Judah: but, of these, there were three hundred thousand of Israel, and thirty thousand of Judah, that were already listed, and in the constant service and employment of the king: and these Joab gave not in the account, because their number and list had been known long, and because the king would not lay taxes on his own servants. Amongst all this number, Levi and Benjamin were not reckoned.

For, before Joab came home to sum them (for he began farthest off first), a plague began among the people; and now the Lord began to cut off them, that David had begun to make his pride, and intended to make his profit. The Lord proposeth to David three things; among the rest, whether three years' famine should come upon the land [1 Chron. xxi. 12]: which the book of Samuel expresseth, "Shall seven years' famine come?" [ver. 13.] that is, 'Shall three years' famine come, to make up those, that have been already, to be seven?' There had been, already, three years' famine for the Gibeonites; and this year, of numbering the people, was almost out; and shall three years' famine more come to make up seven? And so we have a very good direction and guide about the order and times of the stories, that went last before, concerning the three years' famine, and this joined to it; and this helpeth still to confirm that series, in which we have laid them,—or, indeed, rather in which they lie of themselves. Where Abraham had his knife unsheathed, to slay his son, but was stayed by command from heaven,—in the very same place had the destroying angel his sword drawn to slay Jerusalem, but was restrained by the Lord; the place was a threshing-floor on mount Moriah, that belonged to Ornan, or Araunah, or Au-

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ranah, for it is twice so written in the text; and by these several names, one near another, was he called: a man that was descended of the royal blood of the Jebusites, and that now lived with, and was the chief among, other Jebusites, that enjoyed estates in, and about, Jerusalem, under a tribute. This place David purchaseth in two several parcels, and for two several sums: the very floor, and the oxen, and materials for sacrifice, he bought for fifty shekels of silver [2 Sam. xxiv. 24]; but the whole place of the mount of the house, which was a very large compass, cost him six hundred shekels of gold [1 Chron. xxi. 25]. There David builds an altar, and sacrificeth; and the Lord answereth him by fire from heaven; and from heaven doth, by this token, point out the place, where the temple should be built.

1 CHRON. XXII. ver. 1—5.

DAVID prepareth for the building of the temple: he setteth proselytes, or converted Gentiles, a work,
 2989 A. M. to get stones for it. This was a type of the
 40 David. spiritual temple, to be built up by Gentiles under the gospel.

THE FIRST BOOK OF KINGS.

CHAP. I, ALL.

DAVID, in his old age, is struck with a cold, dead palsy, that no clothes can keep him warm: whereupon, his physicians persuade him to marry a young fresh damsel, which proveth to be Abishag, of Shunam, in the county of Issachar. Adonijah, upon the king's age and decrepitness, stands up for the kingdom; the king's darling, and, like Eli's sons, spoiled by his father, for want of reproof; his next child to Absalom, by another woman, and like Absalom in beauty and rebellion. His aspiring to the kingdom, causeth David to anoint Solomon, to put the matter out of question. But here is a matter of some question, about the time of Solomon's anointing, and about the order of this chapter.

We find three times mention of Solomon's being made king,—namely, twice in the book of Chronicles, and once here; see 1 Chron. xxiii. 1, and xxix. 22. Now the doubt

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lieth in this, whether he were, three times, made king indeed, and so all the three texts, that speak of it, to be taken severally; or whether only twice, as 1 Chron. xxix. 22 seemeth to settle; and then this story to be concurrent with one of those relations in the Chronicles.

That, that must give light in this obscurity, is this; That this anointing of Solomon, mentioned in this 1 Kings i, upon this aspiring of Adonijah, was the first time that ever David showed, who should reign after him; see ver. 20. 27: and therefore it must needs be held concurrent, or the same, with that making Solomon king, in 1 Chron. xxiii. 1; and the current of the story will make it plain.

Only that scruple that lies yet in the way,—that being supposed,—is this:—That David, at this first unction of Solomon, should be in his chamber, and upon his bed, and exceedingly decrepit; and yet, at his second anointing, should be in the midst of his princes and commanders, and standing upon his feet; 1 Chron. xxviii. 2. But this also will be removed, if it be but considered, that David's present infirmity was not sickness, but coldness and benumbedness, and old age: he was heart whole, and head whole; but he was old and palsic:—and, therefore, though his most common and most commodious posture and composure was to be in his chamber, and upon his couch; yet, upon such an occasion, as to crown Solomon again before all Israel, he can come forth, and stand upon his feet, and make orations, and give advice for things to come.

1 CHRON. XXII, *from ver. 6 to the end; and XXIII. ver. 1.*

THE juncture of the story here lieth plain and easy. David having caused Solomon to be anointed, because of the ambition of Adonijah,—and that conspiracy being broken, he first giveth him in charge the building of the house of the Lord, as the first thing to be looked after; “And thus, when David was old and full of days, he made Solomon king,” as is related in 1 Kings, i: and so the first verse of 1 Chron. xxiii, and that story, doth speak but one and the same thing.

1 CHRON. XXIII, *from ver. 2 to end; and XXIV, XXV.*

DAVID, having that emergent occasion by Adonijah's

conspiracy, to anoint Solomon hastily and privately,—when he hath so done it, he intendeth a more solemn and public coronation of him; and, therefore, he calleth together all the heads and rulers of the people about it. And as, at the first platforming of the people of Israel into a commonwealth in the wilderness, they are numbered,—the Levites appointed for divine service, and the sanctuary framed;—much like doth David here: the Levites are numbered, and distributed into their several offices and services,—and the priests into their courses, &c.

THE BOOK OF PSALMS.

BESIDES those Psalms that we have already mentioned, and ranked as we have come along, there are about one hundred and twenty more, that are of an uncertain date, or of uncertain authors, or both; and therefore not certainly to be applied to any fixed time or occasion; and yet may, not unfitly nor impertinently, be taken in here, at the end of the five-and-twentieth chapter of the first of Chronicles. For, when the reader hath there seen, how David disposed of Asaph, Heman, and Jeduthun, to be chief singers in the temple, and their sons under their hand,—he may very properly turn his thoughts to those Psalms, that were committed to these men to sing, or that were made by them to be sung.

He will find twelve that bear the name of Asaph; viz. Psalms, l, lxxiii, lxxiv, lxxv, lxxvi, lxxvii, lxxviii, lxxix, lxxx, lxxxi, lxxxii, lxxxiii: whether all, or any of these, were made by Asaph, or committed to him, being made by some other, I will not dispute: be it the one or the other, it is very seasonable and very chronical to take these Psalms to thought, when the text before you, in the book of Chronicles, is telling you of Asaph set up a chief singer, and his sons under him.

There is but one Psalm in the book, that bears the name of Heman in the front of it; and that is Psalm lxxxviii. But that Heman that made that Psalm, and this Heman that was appointed by David to be a chief singer,—were two different men, of two several tribes, and of far distant times: for Heman, that made the eighty-eighth Psalm, was of the tribe of Judah, the immediate son of Zerah, and lived in Egypt, in the

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time of Israel's affliction there : see 1 Chron. ii. 6 : but this Heman, the singer, was a Levite, living in the time of David, and was the grandchild of Shemuel, 1 Chron. vi. 33. Therefore, there is not one Psalm at all, that bears the name of this Heman that we have in hand ; and yet there are divers that have reference to him and to his sons, though under another title ; for this Heman was of the stock and line of Korah, 1 Chron. vi. 33. 37 : and all those Psalms, that bear the name of the sons of Korah in their front and title, refer to him and his sons ; as, Psalm xlii. xliv, xlv, xlvi, xlvii, xlviii, xlix. lxxxiv, lxxxv. lxxxvii.

Jeduthun is named only in the title of three Psalms ; viz. xxxix. lxii. and lxxvii.

Now, besides all these that have been named,—both now, as referring to these three men, and before, as owning David for their author, and holding out the occasion whereupon they were made,—there are very many Psalms that have no title at all, and own neither author nor occasion, by whom and upon which they were made. And there are very many again, that own David for their author, but own not the occasion of their making. Since, therefore, it is not possible to reduce and fix these to their proper time and place in the history and chronology, this may be as fit a place to take them in as any other ; namely, now in the conclusion of David's story. The Septuagint that we have, if we would take their direction, would help us both to find the authors of many Psalms, and the occasion of many others, when neither the one nor the other is mentioned in the title of the Psalm itself :—as, Psalm xxxiii. xliii. xci. xcv, xcvi. xcvi, xcix. civ, they ascribe to David : Psalm cxxxvii, to Jeremiah : Psalms cxlv, cxlvi, cxlvii, cxlviii, to Haggai and Zechariah : Psalm lxxi, to the sons of Jonadab, and the people of the first captivity. And so for occasions ;—Psalm lxvi, they title ' A Psalm of the resurrection : ' Psalm lxxvi, ' A song to the Assyrian : ' Psalm xlviii, ' For the second day of the week : ' Psalm xciv, ' For the fourth day of the week : ' Psalm xciii, ' For the day before the sabbath, when the earth was inhabited : ' Psalm xxiv, ' For the first day of the week : ' Psalm xxxviii, ' Concerning the sabbath : ' Psalm xxvii, ' Before David was anointed : ' Psalm xxix, ' At the going-out of the tabernacle : '

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Psalm cxliii, 'When his son persecuted him:' Psalm cxliv, 'To Goliath,' &c. But these things I only name; I dare not recommend them to the reader for his direction. I know the occasion of the most, if not of all, the Psalms, that name it not themselves, is guessed at and conjectured, by various authors, and variously: and so might I have done likewise, and fixed all these Psalms to one place or other of the story, as it hath been drawn along; but this I had rather the reader should do himself, than I to do it to his hands, and then he to dislike it. I have conjectured at two or three Psalms before in this kind; and let that suffice.

1 CHRON. XXVI, XXVII, XXVIII, AND XXIX,
to ver. 26.

MORE officers disposed of about the temple, the chief heads of the people, commanders of the army, and officers of the king, are numbered and settled. And thus the chief agents, both in church and state, being fixed and determined,—now, altogether, they anoint Solomon a second time, &c.

1 KINGS, II, to ver. 12; and with ver. 10, 11, read

1 CHRON. XXIX. ver. 26—30.

DAVID, dying, leaveth charge with Solomon about Joab, Shimei, &c. He dieth seventy years old^r. A very glorious type of Christ, in his birth in Beth-lehem; in his shepherdly; in his victory over Goliath; in his power over Saul's devil; in his persecutions in his kingdom; in his victoriousness over his enemies; in his settling of religion, and the service of God, &c.

The time of his reign is certainly fixed and determined in a gross sum of forty years; but for particular passages to own them particular years, there is very little certainty; or, if there be certainty, it is very obscure. I want not ground for the times, according to which I have laid them,—though, to avoid prolixity, I have avoided to express and to dispute them. I shall only here name one or two things, that have swayed with me to suppose of the particular times of David's reign, as I have laid them.

^r See Psalm xc. 10, and Isa. xxiii. 15.

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I was once of opinion, and I went not alone in it, but had abundance both of Jews and Christians that were of the same mind,—that Saul reigned but three years in all^s, and that the forty years, mentioned at the breaking out of Absalom's rebellion^t, were to be reckoned from the time of Saul's first anointing, or of Israel's asking a king; and so, that that rebellion fell out in the seven-and-thirtieth year of the reign of David. But now, having a second time, as seriously as I can, viewed the times,—and finding so many things occurring betwixt the first anointing of Saul and the days of his death, as are not imaginable to have been acted in three years, especially it being said^u, that 'David was one whole year and four months in the country of the Philistines, after all his persecutions, and before Saul's death;' and it appearing also most probable according to the order, as the chapters themselves lie, that the three years' famine for the Gibeonites were after David's restoring to his kingdom again, after Absalom's rebellion;—I cannot but, upon these second thoughts, retract my first, and conceive of these times, according as I have laid them now, with these conceptions concerning them:—

1. That David's numbering and settling the offices of state and the priests and Levites, was in his fortieth year^v.

2. That this was begun presently upon the Lord's designing the place of the temple by fire from heaven^w, which was in David's thirty-ninth^x.

3. That the year, that David sinfully numbered the people, was the very next year after the three years' famine^y.

4. That the first of these three years' famine was the year that next followed the year of Absalom's rebellion.

5. That the year of that rebellion, was forty years after David's first anointing in Beth-lehem.

6. That Saul reigned but three years before that anointing of David: and though he lived five years after, yet are not those years reputed of his reign; for now the Lord had cast him off, and he acted not now the part of a king, but a persecutor.

^s 1 Sam. xiii. 1.

^t 2 Sam. xv. 7.

^u 1 Sam. xxvii. 7.

^v 1 Chron. xxvi. 31.

^w 1 Chron. xxii. 1, 2.

^x 2 Sam. xxiv. 8.

^y 2 Sam. xxiv. 13.

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1 KINGS, II, *from ver. 12 to ver. 39.*

SOLOMON reigned. Adonijah slain for desiring his father's wife. Abiathar, of the line of Ithamar, put from
 2990 A. M. the high-priesthood. Joab's blood shed at
 1 Solomon. the altar: Benaiah, a priest, the executioner, and made general of the army. Shimei is confirmed^y. This year Solomon begetteth Rehoboam of a lady of Ammon^z.

2 CHRON. I, *to ver. 14; 1 KINGS, III, from ver. 3 to the end.*

THE story of the death of Shimei is anticipated, and joined to the story of his confinement, though it were three years after, that the relation might have done with Shimei at once. So also is the story of Solomon's marrying Pharaoh's daughter, laid sooner than its chronical time; for it was not before Solomon's going to Gibeon, and there begging wisdom, but it was after. But the reason of the placing of it before, is given by the Jews to be,—because he married not Pharaoh's daughter before he had slain Shimei; and therefore the stories of them are so laid together.—But, upon viewing well the scope of the stories preceding, about the death of Joab, and the exclusion of Abishai from the priesthood, &c. the reason of joining Solomon's marriage with Pharaoh's daughter will easily appear; namely, because the text would lay the politic ways of Solomon for the establishing of his kingdom close together; and those were these two,—the taking away those that might disquiet it at home; and making league and affinity with powerful princes abroad: and then it cometh to tell the sure and divine way how to make it sure; and that it also expresseth to be two,—namely, loving the Lord, and begging wisdom of him.

At Gibeon was the greatest synagogue in the land; for there stood the tabernacle, and the brazen altar that Moses had made; being brought thither as to the chief residence of the sons of Ithamar, who waited on the sanctuary, when Shiloh fell. There Solomon asketh wisdom of the Lord, and obtaineth it: and coming to Jerusalem, he sheweth it in de-

^y “Assignatus Simeï certus commorationis locus:” Leusden.

^z See 1 Kings, xiv. 21, &c.

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termining the doubtful case between the two harlots. He was now but twelve years old.

1 KINGS, XI. ver. 21, 22.

THE very reading of ver. 21 doth plainly show, that it is proper to take in this story of Hadad's returning to his own country here.

CHAP. IV, V; 2 CHRON. I. ver. 14—17,
and CHAP. II, *all*.

THE matter of the fourth chapter of 1 Kings, and the conclusion of 2 Chron. i, is not of a fixed and determinate date, tied to any one year, but it runneth through the story of many years; for it showeth the growth and continuance of Solomon's strength, establishment, and prosperity in his kingdom, and the evidencing of his wisdom, all his time, till his declining to idolatry. And, therefore, as for the method and place of it, it might be laid even any where in the story of all that time, this construction being made of it wheresoever it is laid. But the Holy Ghost hath laid it in the beginning of his history, that that general matter, concerning his power and prosperity, might be concluded, before the relation come to speak of particular actions. It is no doubt, but the transaction of business betwixt Solomon and Hiram king of Tyre, was very early in Solomon's reign; because he would not lose time towards the building of the temple. But the text would despatch the other before, as a general thing, that particular stories might be fallen upon, and receive no interruption.

Hiram, or Hirom, or Hiram, king of Tyre [for all these ways his name is written], confesseth God the Creator, 2 Chron. ii. 12; maketh a covenant with Solomon; supplieth him with necessaries for his building; and sendeth him a choice workman, Hiram. This Hiram's father was of the tribe of Naphtali^a, but said to be a Tyrian, because he dwelt there [as Obed-edom, a Levite, is said to be a Gittite]: his mother was of the tribe of Dan^b, the place of idolatry.

Solomon setteth one hundred and fifty-three thousand

^a 1 Kings, vii. 14.

^b 2 Chron. ii. 14.

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six hundred proselytes to frame materials for the temple, seventy thousand to bear burdens, eighty thousand to be hewers in the mountains, and three thousand six hundred overseers^c; that is, three thousand three hundred overseers of the one hundred and fifty thousand workmen^d, and three hundred overseers of them and all.

The princes of Solomon at home, and his chief officers for his household provision, reckoned^e; Azariah the son of Zadok^f, that is, the son of Ahimaaz the son of Zadok^g, is chief of the Sanhedrim. Zadok and Abiathar are priests^h; though Abiathar was expelled by Solomon from the high-priesthoodⁱ: yet might he exercise the function of a priest at Gibeon, till the temple was built. There were twelve officers for the twelve months וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ^k, which the rabbins interpret, “and one officer which was in the land for the leap-year;” or, for the thirteenth month, which befel every third year. Solomon had four thousand stables of horses and chariots^l; that is, forty thousand stalls of horses for his chariots^m, one horse in every stall, and ten horses to a chariot, and in a stable. So ‘seven hundred’ chariotsⁿ, is rendered ‘seven thousand^o’; that is, seven thousand men with seven hundred chariots, ten to a chariot. Solomon is said to be “wiser than Heman, and Ethan, and Chalcol, and Darda,”—that is, in human learning; for these men lived in Egypt in the time of Israel’s affliction there, and, it seemeth, were singularly skilled in all the wisdom of the Egyptians: yet Solomon went beyond them in philosophy.

CHAP. II, *from ver. 39 to the end*; and CHAP. III. ver. 1, 2.

ABOUT the latter end of Solomon’s third year, or beginning of his fourth, Shimei compasseth his own death, by breaking the bonds and bounds of his confinement: and, as the Jews held, Solomon, after that, marrieth Pharaoh’s daughter. The time is uncertain, and the determination of it not much material. Solomon preferreth her before the

^c 2 Chron. ii. 18.

^f Ver. 2.

ⁱ Chap. ii. 26.

^m 1 Kings, iv. 26.

^d 1 Kings, v. 16.

^g 1 Chron. vi. 8, 9.

^k 1 Kings, iv. 19.

ⁿ 2 Sam. x. 18.

^e 1 Kings, iv.

^h Ver. 4.

^l 2 Chron. ix. 25.

^o 1 Chron. xix. 18.

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rest of his wives, for they were of nations that were his subjects, but she the daughter of an entire king; and by this match he allieth that potent king to him, and secureth himself the better abroad; especially from Hadad, his enemy, who had married a lady from the same court^p.

CHAP. VI, *all*; and VII, *from ver. 13 to the end*;

2 CHRON. III, IV.

THE foundation of the temple laid on mount Moriah, where Isaac had been offered. It is said,
 2993 A. M. “that the foundation of the house of the
 4 Solomon. Lord was laid in Solomon’s fourth year, in the month Zif, or the second month; and in the eleventh year in the month Bul (which is the eighth month) it was finished, and so was he seven years in building it.” It was exactly seven years and six months in building; but the odd six months are omitted for roundness of the sum, as the six odd months are of David’s reigning in Hebron. Compare 1 Kings, ii. 11, with 2 Sam. v. 5.

Now the beginning of the seventh chapter of 1 Kings relateth the story of Solomon’s building his own house, before it come to mention the furniture of the temple: because the Holy Ghost would mention all Solomon’s fabrics together, or the piles of his buildings, before it come to speak of the furniture of any.

CHAP. VIII, *all*; 2 CHRON. V, VI, and VII, *to ver. 11*.

THE temple finished in the three thousandth year of the world; and dedicated by Solomon with sacrifice and prayer; and, by the Lord, with
 3000 A. M. fire from heaven, and the cloud of glory.
 11 Solomon. This dedication of the temple was in the month Tisri, or Ethanim, the seventh month, answering to part of our September; at which time of the year our Saviour, whom this temple typified^q, was born, and twenty-nine years after baptized.

And thus have we an account of three thousand years of the world, beginning with the creation, and ending with the finishing of Solomon’s temple.

^p 1 Kings, xi. 19.

^q John, ii. 19.

 YEAR OF THE WORLD 3001—3014.

CHAP. VII, *from ver. 1 to ver. 13.*

SOLOMON, after the building of the house of the Lord, buildeth his own house in Jerusalem, and
 3001 A. M. buildeth a summer-house in Lebanon, and a
 12 Solomon. house for Pharaoh's daughter and his own throne, so sumptuous as there was not the like: and thus doth he take up twenty years in this kind of work, in building the house of the Lord, and his own houses. His wisdom, power, peace, and magnificence, exceeding all kings upon earth, did make him not only renowned among all people, but also, in these, he became a type of Christ. Thus high in all eminences and perfections that earth could afford, did the Lord exalt him; and yet afterward suffered him so foully to fall, that he, like Adam in happiness, might exemplify, that no earthly felicity can be durable; and that here is nothing to be trusted to, but all things vanity, but the kingdom that is not of this world.

CHAP. IX, *from beginning to ver. 10; 2 CHRON. VII, from ver. 11 to the end.*

SOLOMON hath an answer to his prayer, made in the temple thirteen years ago: then the Lord made a return to it, by fire and a cloud; and here he doth the like again by an apparition. This is the second time that the Lord appeareth to him; the first was, when he was even entering and beginning upon his kingdom,—and this is, now he is come to the height of settlement and prosperity in it.

CHAP. IX, *from ver. 10 to the end; 2 CHRON. VIII, all.*

SOLOMON buildeth cities up and down the country; conquereth Hamath-zobah; setteth Pharaoh's
 25 Solomon. daughter in the house he had built for her; setteth out a fleet at Ezion-geber for Ophir; is growing still more and more potent, rich, and magnificent; is constant still and forward in religion, and offereth a constant rate of sacrifices every day, and extraordinary ones at the solemn festivities.

THE BOOK OF THE PROVERBS.

AMONG the stories of Solomon's renown, in other things,

YEAR OF THE WORLD 3014.

may be inserted also, and conceived, his uttering of his Proverbs, three thousand in number, as is related, 1 Kings, iv. 32; and the making of his Songs, one thousand and five, as is storied in the same place. Now it is no doubt, but the most of these are lost, as also are his books of philosophy: but these that are now extant in the Book of the Proverbs, and the Song of Songs, we may very properly conceive to have been penned by him, in some of those times that have been mentioned. The very exact time is uncertain; and, therefore, not curiously to be inquired after; but the time, at large^a, betwixt his son's growing to capacity, whom he instructeth, and his own fall, by the enticement of his idolatrous wives.

The book of the Proverbs falleth under several divisions: as,

1. From the beginning of the first chapter, to the end of the ninth:—which whole piece seemeth to have been compiled by him, more especially for the instruction of his son.

2. From the beginning of the tenth chapter, to the latter end of the four-and-twentieth: wherein are lessons framed for the instruction of others.

3. From the beginning of the five-and-twentieth chapter, to the end of the twenty-ninth, are Proverbs of Solomon, found in some copy of his, in the time of Ezekiah,—as Moses's copy of the law was found in the days of Josiah.

4. The thirtieth chapter is a script of Agur, the son of Jakeh, a man not to be certainly pointed out, either who he was, or when he lived; and, therefore, that chapter must necessarily be taken up where it lies, because it is not possible to find out where else to lay it.

5. The last chapter is, some part of it, Bath-sheba's words to Solomon, and some part of it Solomon's words in her commendation, and in commendation of all women like her: and the former part, which are her words, might very well be laid in her story, and in Solomon's minority; namely, after ver. 25 of 2 Sam. xii: but yet, it is very properly laid here where it is, because the words of Solomon, in commendation of such women as she, were delivered, when he delivered his other Doctrines and Proverbs; And so the occasion that

^a “ Verum si latius quoddam spatium concipere libeat, contigisse existimamus inter tempus illud,” &c. Leusden.

 YEAR OF THE WORLD 3020.

drew out those words, is fitly joined to the time of the words themselves.

Solomon is called 'Lemuel,' by his mother, as alluding or tuning to 'Shemuel,' or 'Samuel,' a son of his mother's vows, as Solomon is here averred by his mother to be of hers. She giveth him many excellent lessons, in his tender years, towards the making him a good man, and a good king: for which, when he comes to mature years, he highly commends and extols a good woman, such a one as his mother was, in an acrostic, or alphabetical oration.

THE SONG OF SOLOMON, OR, THE CANTICLES.

AFTER the building of the summer-house, in the forest of Lebanon, Solomon pens the book of the Canticles, as appeareth by these passages in it^r,—"Come with me from Lebanon, my spouse, with me from Lebanon;" and, "Thy nose is as the tower of Lebanon^s," &c.

Upon his bringing up Pharaoh's daughter to the house that he had prepared for her^t, he seemeth to have made this Song. For though the best, and the most proper, aim of it was at higher matters than an earthly marriage, yet doth he make his marriage with Pharaoh's daughter, a type of that sublime and spiritual marriage betwixt Christ and his church. Pharaoh's daughter was a heathen, and a stranger natively to the church of Israel; and withal, she was a blackmoor, as being an African (as Cant. i. 4, 5, alludeth to it): and so she was the kindlier type of what Solomon intended in all particulars.

CHAP. X; 2 CHRON. IX, *from beginning to ver. 29.*

THE queen of Sheba cometh to hear the wisdom of Solomon, and so condemneth^u the generation
 31 *Solomon.* of the Jews, that despised the wisdom of the Father. Solomon, as is probable, is yet flourishing in state, power, and religion; and is a prince of admirable peace at Salem: a figure of the King of righteousness, and the King of peace.

CHAP. XI, *from beginning to ver. 41.*

IN his old age, Solomon is drawn away by his idolatrous

^r Chap. iv. 8.

^s Chap. vii. 4.

^t 1 Kings, ix. 24.

^u Matt. xii. 42.

YEAR OF THE WORLD 3026—3030.

wives, to forget God: the wisest and the
36 *Solomon*.—happiest man, like Adam, undone by women.
Hereupon, his prosperity and his happiness
begin to change.

THE BOOK OF ECCLESIASTES.

AFTER his great fall, Solomon recovereth again by repentance, and writeth this Book of Ecclesiastes, as his penitential dirge for that his folly. He calleth himself in it 'Koheleth,' or the 'gathering soul;' either 'recollecting itself,' or, 'by admonition, gathering others,' that go astray after vanity. He sheweth in it, that all things on this side heaven are but vanity; and he had found it so, by sad experience: and so the kingdom promised to David, which was to be everlasting, must not be expected to be of this world: as, John, xviii. 36.

1 KINGS, XI. ver. 41—43, AND 2 CHRON. IX.
ver. 29—31.

THE book of Chronicles omitteth to mention the fall of Solomon, as it had omitted the fall of David.

3029 *A. M.*—Solomon dieth, having reigned forty years, as his father David had done, and having had a great fall in his time, as his father David had had: yet, like him, is recovered, pardoned, and saved.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

1 KINGS, XII, *from beginning to ver. 25.*

2 CHRON. X, *all; and XI, to ver. 5.*

A. M. 3030. *Rehoboam* 1.
—REHOBAM, through his folly and tyranny, loseth the people, by threatening them with a heavy yoke; Christ seeketh to regain them, by promising a light one^v. Shechem^w, once the stage of blood, is now the scene of

Jeroboam 1. *Division* 1.—
JEROBOAM, of Ephraim, draweth ten tribes from the house of David, from the temple that stood near it, and from the promise of Christ that was affixed to it. And this sudden rent of Solomon's kingdom, did plainly

^v Matt. xi. 29, 30.

^w Gen. xxxiv.

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KINGDOM OF JUDAH.

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this unhappy division. Rehoboam was now one-and-forty years old^x, yet נָעַר וְרַךְ לֵבב childish and simple^y, but of a haughty and oppressive spirit: and so proveth himself a very fool^z, though he were the son of so wise a father.

an antichristian faction, now risen in the world, before Christ's appearing. The very foundation of this revolt of the tribes, was laid in the blood of Hadoram. Rehoboam seeketh to reduce the people with a strong hand, whom, with a gentle, he would not retain.

teach, that the king and kingdom, promised to David, was not of this world, but of another: which king and kingdom, the revolting tribes have now forsaken, and, by forsaking, have lost Christ, have lost religion, and have lost themselves:—and here is a kind of

PSALM II.

WITH the story of the apostasy of the ten tribes, read the second Psalm, which was prophetically made by David^a, upon this revolt and rebellion. And this is the first aim and intent of it, though, in a second and more full, it hits upon the greater rebellion, which this but typified,—and that is, Judah's despising and crucifying the Lord of life, being indeed exhibited,—as Israel despiseth him here, being promised. And as the Psalmist had touched, in the first Psalm, upon the fall of Adam, who miscarried by walking in the counsel of the ungodly, the serpent and the seduced woman; and had showed a way, how to withstand and escape such counsellings, namely, by meditation, and delight in the law of the Lord:—so doth he, in this Psalm, touch upon the fall of the ten tribes, and how they miscarried, by casting away the cords of obligation, which God had tied them in to the throne of David: and he giveth admonition to them, to be wiser; and adviseth both them, and the generation that put the Lord to death, and all ages to come, “to kiss the Son,” by a loving and submissive obedience [as, 1 Sam. x. 1], and so to escape the wrath to come^b, when the Lord's anger

^x 2 Chron. xii. 13.^y 2 Chron. xiii. 7.^z Eccles. ii. 19.^a Acts, iv. 25.^b Matt. iii.

YEAR OF THE WORLD 3031.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

should be kindled, and destroy the people that had been his destroyers.

2 CHRON. XI, *from ver. 5 to the end of the chapter.*

Rehoboam 2.—REHOBAM fortifieth divers cities in Judah and Benjamin, and garrisoneth them. He entertaineth the priests and Levites that outran idolatry: for Jeroboam had expelled them מכהן ליהוה from having their liberty to go up to Jerusalem in the courses, and from exercising their functions in the several cities of their abode, ver. 14. Three years do Rehoboam and his people of Judah well and uprightly, and walk in the ways of David and Solomon,

ver. 17. Observe, the ways of Solomon to be paralleled with the ways of David, and the ways of David and Solomon commended as patterns of holy walking: and this very place and passage may resolve, that Solomon was no more finally cast away for his idolatry, than David was finally cast away for his adultery and murder.

Rehoboam's marriages are reckoned here, where the text is speaking of his establishment and prosperity; and so it would conclude all the particulars of that, before it fall to the story of his declining. But the most of his marriages were made before he came to the kingdom, even in the lifetime of his father Solomon; and he followed the humour of his father very much in desiring many wives. His son Abijah reigned but three years after his seventeen; and yet

1 KINGS, XII, *from ver. 25 to the end of the chapter.*

Jeroboam 2. *Division* 2.—JEROBOAM, in a hellish policy, setteth up idols in Beth-el and Dan, to keep Israel from Jerusalem, lest they should revolt to the house of David: and he ordaineth a feast of tabernacles in the eighth month, like that at Jerusalem in the seventh. וילכו העם לפני האחד עד דן And the people went after one of his calves to Dan,' ver. 30; for, ere long, Abijah, the king of Judah, had recovered Beth-el.

YEAR OF THE WORLD 3033—3046.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

is he the father of eight-and-thirty children; which makes it more than probable, that he was born before his father was king^d. One of Rehoboam's wives is said to be 'Maholah' בן 'Jeremoth, the son of David,' written בן, but read בת: possibly Tamar, the daughter of Absalom; she called בן, because she was left his only child, his three sons being dead^e; and he called 'Jeremoth,' partly to intimate his lifting up in pride, when he rebelled against his father,—and his lifting up in the oak, where he took his end; and partly to distinguish him from another Absalom, whose daughter also Rehoboam married, which was called Maachah.

2 CHRON. XII, *all the chapter.*

A. M. 3033. *Rehoboam 4.*—REHOBAM and Judah become wicked. Shishak plundereth Jerusalem: it may be, his quarrel was in reference to Pharaoh's daughter, Solomon's wife: she, belike, was either his daughter or sister; and, if she had a son, it is wonder he reigned not. Rehoboam's mother was Naamah, an Ammonitess; it may be, she was a young lady that David brought away when he took Rabbah. For golden shields, Rehoboam maketh shields of brass.

A. M. 3046. *Rehoboam 17.*—Rehoboam dieth.

from his idolatry. The time of the renting of the altar at Beth-el is uncertain: but it was not presently after the building of it; for there were now divers high places set up in

1 KINGS, XIII, *all; and XIV, all.*

Jeroboam 4. Division 4.—

A DOUBLE miracle wrought at Beth-el; the altar rent, and the idol shepherd's arm clean dried up, as Zech. xi. 17: yet his eyes darkened, that he will see nothing. A false prophet, to uphold the idolatry, findeth a trick to undo the true prophet, that had spoken against it: God giveth up the true prophet to a lion, for disgracing his message; and maketh the false prophet prophesy truly of the ruin of those idolaters. Jeroboam loseth his best son Abijah; yet none of these strange and fearful occurrences avail with him, to reduce or reverse him

^d 2 Chron. xiii. 21.

^e 2 Sam. xiv. 27, and xviii. 18.

YEAR OF THE WORLD 3047.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

Samaria, as well as in Beth-el^f. Nor is the time of Abijah's death determinable. If Shechem and Tirzah were not one and the same town, it appeareth that Jeroboam had removed his court, when his son dieth, from where it was, when he first erected his idols. Compare 1 Kings, xii. 25, with chap. xiv. 17: and so it may argue, that there was some space between.

There are continual and bitter wars between Rehoboam and Jeroboam, all their time; though Shemaiah had parted them, at the first offer of a battle after the division.

1 KINGS, XV, *from beginning to ver. 9.*

2 CHRON. XIII, *all.*

A. M. 3047. *Abijah 1.—*

Jeroboam 18. Division 18.

ABIJAH reigneth wickedly three years: he fighteth with Jeroboam, and slayeth five hundred thousand men, the greatest slaughter that ever was at one field in any story.

—JEROBOAM warreth with Abijah continually: he bringeth eight hundred thousand men into the field to fight for idolatry, but half so many of Judah slay five hundred thousand of them.

Abijah is also called 'Abijam;' and his mother is called

both 'Maachah' and 'Michah;' and his grandfather, by his mother's side, is called 'Absalom' and 'Uriel.' Such changes of names are frequent in Scripture: and sometime so altered by the Holy Ghost, purposely to hint something to us concerning the person; and sometimes so altered by the people, among whom such persons lived,—they giving them some common name, answerable to some qualification, or action, that they saw in them,—or in reference to their family, or some person of their family, from which they descended. The Book of Chronicles layeth no wickedness to the charge of this king, that we have in hand; and, therefore, sticketh not to join 'Jah,' the name of God, to his name: but the Book of Kings, that chargeth him with the wickedness of his father's ways, doth him not that honour in his name, but hath changed 'Jah' into 'Jam.' His mother, that was named 'Michah,' or

^f 1 Kings, xiii. 32.

YEAR OF THE WORLD 3049, 3050.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

‘Maachah,’—when she cometh to be queen, may be conceived to have her name changed; and she is named after the first mother of a renowned family in that tribe, from whence she descended^f. She was of Gibeah, the city of Saul, and, it is very probable, of the kindred of Saul; and, therefore, her father, who was properly called ‘Absalom,’ is called ‘Uriel;’ which hath very near affinity in signification with Ner, and Esh-baal, men^g of the stock and family of Saul.

Although Abijah and Judah were very wicked, yet God, in this quarrel, owneth them for the kingdom of David’s sake, which he had settled,—and for religion’s sake, which was extant and in practice at Jerusalem, though much corruption mingled with it. Abijah recovereth Beth-el of Jeroboam^h, but destroyed not the idolatry there: for which, it may be, God shortened his reign and days.

1 KINGS, XV. ver. 9—16.

2 CHRON. XIV, ver. 1, 2.

A. M. 3049. *Abijah* 3. *Asa*

1.—Asa reigneth in the twentieth of Jeroboam; and by this it is apparent, that the three years of the reign of Abijah are counted only current.

A. M. 3050. *Asa* 2.—Asa doth uprightly in the sight of the Lord, though he were educated and brought up by his idolatrous grandmother, Maachah, and therefore she said to be ‘his motherⁱ.’

1 KINGS, XV. ver. 25

to 32.

Jeroboam 20. *Division* 20.

—JEROBOAM is rid of his scourge, Abijah. He liveth and dieth in his idolatry; and so do all the kings of Israel after him. And herein are they, and the kingdom of the ten tribes, like the papacy, revolters from, and opposers of, the true religion.

Jeroboam 21. *Nadab* 1.

Division 21.—Nadab reigneth in the second year of Asa, even while his father Jeroboam is alive^j: for God smote Jeroboam with some sad diseases, that he could not rule the kingdom^k.

^f 1 Chron. viii. 29.

^h 2 Chron. xiii. 19.

^g “Quæ nomina fuerunt virorum,” &c. Leusden.

ⁱ 1 Kings, xv. 10.

^j 1 Kings, xv. 25.

^k 2 Chron. xiii. 20.

YEAR OF THE WORLD 3051—3059.

KINGDOM OF JUDAH.

A. M. 3051. *Asa* 3.—Baasha, who began to reign this year, proved a desperate enemy to Asa; but seven years Asa was quiet from him. For Baasha, coming to the kingdom by a conspiracy against the king, must needs have some time and pains to settle and confirm himself in it: and so his employment at home, about this business, giveth Asa rest and respite a long time: “The land was quiet in his days ten years^j,” that is, the three years of the beginning of his own reign, before Baasha was king, and seven years of the reign of Baasha.

Jeroboam was so broken by Abijah, when he lost his five hundred thousand men, that neither he nor Nadab could recover it, to disturb Asa in the beginning of his reign; nor could Baasha do it, for his employments at home, in the beginning of his.

2 CHRON. XIV. ver. 3 to

the end;
and XV, all.

Asa 4.—Asa, in his years of peace, reformeth, and buildeth, and fortifieth, and listeth an army out of Judah and Benjamin, of five hundred and eighty thousand men; and groweth strong and prospereth; for he and the people sought the Lord.

A. M. 3059. *Asa* 11.—Asa and Baasha fall to wars, after ten years’ quiet; and

^j 2 Chron. xiv. 1.

KINGDOM OF ISRAEL.

Jeroboam 22. *Nadab* 2. *Baasha* 1. *Division* 22.—Baasha slayeth Nadab, and reigneth in the third of Asa^k. He destroyeth Jeroboam’s house: Jeroboam himself is alive this year; and if he escaped the sword of Baasha, yet died he not long before that sword destroyed his family.

1 KINGS, XV. ver. 27, 28,
29, 30. 32, 33, 34.

Baasha 2. *Division* 23.—BAASHA, the son of Ahijah, performeth against the house of Jeroboam, what the prophet Ahijah had denounced against it; yet forsaketh he not that idolatry of Jeroboam, for which he himself had been raised an instrument to destroy that house.

Baasha 10. *Division* 31.—Baasha, now settled in his kingdom, beginneth to bus-

^k 1 Kings, xv. 28.

YEAR OF THE WORLD 3062—3065.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

these wars continue, while they two live together¹.

A. M. 3062. *Asa* 14.—Asa destroyeth a million of Cushites.

A. M. 3063. *Asa* 15.—At Pentecost, this fifteenth of Asa^m, he maketh a thorough reformation, upon the counsel of Azariah, a prophet; and the people enter into a covenant and an oath, to destroy those, that would not leave their idols to seek God. This oath un-queens the king's grandmother, for her idolatry past; she must die if she do the like again. In the story of the reformation wrought by Asa, it is said that יַעֲבֵר הַקִּדְּשִׁים "He took away the sodomites;" or, the men that prostituted themselves to sodomy; and the women that kept brothel-houses, against a plain and express law^o. These sodomites seem to have been some remnant of the Canaanites, that were left in the land, and that followed the Canaanitish filthiness; not any remnant of the city Sodom, but called 'sodomites,' because they followed the abomination of that city. In 2 Kings, xxiii. 7, there is mention of "sodomites' houses, that were by the house of the Lord:" probably, houses of Jebusites, that stood near to the mount of the house of the Lord; for that mount was purchased from Ornan, the king of the Jebusites,—king there, when David conquered Jerusalem.

1 KINGS, XV. ver. 16 to ver. 23.

A. M. 3064. *Asa* 16.—Asa bringeth dedicate things into the temple. This seventeenth year of Asa's reign, is called "the six-and-thirtieth year of his kingdom^p; and there was no war more unto the five-

tle, and to disturb Asa, with inroads upon his country.

Baasha 12. *Division* 33.—

He seeth the special assistance of God to Asa against the Cushites; yet will he still be an enemy to him.

2 CHRON. XVI. ver. 1 to ver. 7.

Baasha 14. *Division* 35.—

BEN-HADAD, son of Tabrimmon, now king of Syria. Baasha cometh up against Judah, and beginneth to build and to fortify Ramah, which was a frontier, upon the very

¹ 1 Kings, xv. 16. 32.

^o Deut. xxiii. 17.

^m 2 Chron. xv. 10.

^p 2 Chron. xv. 19.

ⁿ 1 Kings, xv. 12.

YEAR OF THE WORLD 3065.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

and-thirtieth year of Asa's skirt of Ephraim, towards kingdom:" and^a, "in the six- Benjamin and Judah. and-thirtieth year of Asa's kingdom, Baasha, king of Israel, came up." The Hebrew word מלכות is not to be understood of the time of Asa's reign, but the kingdom of Asa, distinct from the kingdom of Israel. That it cannot be understood of the time of Asa's reign, appears by this,—because Baasha was dead many years before the six-and-thirtieth year of Asa's reign came. For if Baasha began to reign in the third year of Asa, and reigned but four-and-twenty years; as 1 Kings, xv. 33, asserteth,—then was Baasha dead, nine full years, before the six-and-thirtieth year of Asa came; and, therefore, he could not then possibly come up against Judah, for he was rotten in his grave. But it is thus to be understood,—that "in the six-and-thirtieth year of Asa's kingdom,"—that is, "of the kingdom of Judah, since the revolt of the ten tribes,"—Baasha came up against that kingdom, and warred against it, the kingdom that God would not have to be fought against. Now, as Jeroboam had made the division, which had now continued six-and-thirty years,—viz. seventeen of Rehoboam, three of Abijah, and sixteen of Asa,—so doth Baasha go about now to confirm that division; for he setteth on to build and garrison Ramah, that he might stop all intercourse betwixt Israel and Judah: And, therefore, the Holy Ghost reckoneth the time of this act of Baasha, by a computation from the first division: and he calls it, 'the kingdom of Asa,' the rather also, because he had lately confirmed and established it to himself, as far as it was possible for him to do,—namely, by a reformation and a covenant. But now doth Asa exceeding ill; for he relieth upon an arm of flesh, the king of Syria; he hireth him with dedicate things, which himself had dedicated but a year or two before: he bringeth a foreign enemy into the land of Israel, and imprisoneth the prophet that reproved him for it. Here is the first captivity of any Israelites; and Dan, the place of the golden calf, falleth under the sword. "Because Asa leaned upon the king of Syria, there-

^a 2 Chron. xvi. 1.

YEAR OF THE WORLD 3067—3074.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

fore was the king of Syria escaped out of his hand^r ;” for the Syrian was in league with Baasha ; and had Asa let him alone, he had sided with Baasha ; and Asa, if he had relied on God, had conquered Israel and the Syrian both : but now he had lost that victory over Syria, by seeking thereunto for help.

2 CHRON. XVI. ver. 7 to
ver. 11.

Asa 18.—Asa, upon this reliance upon Syria, declineth exceedingly from his former goodness : for he grows not only harsh to the prophet Hanani, that reproved him ; but he also began to use harshness, and to tyrannize over his subjects ; and, for this his alteration, he is in continual wars and troubles.

A. M. 3074. Asa 26.—Asa seeth an end of his great enemy, Baasha, and the ruin of that family ; as he had seen the ruin of the family of Jeroboam.

turbulency in the state of Israel. Elah, a drunkard of Ephraim, is slain by Zimri ; and Baasha’s house is utterly destroyed with him. Zimri reigneth at Tirzah, but Omri is made king in the camp at Gibbethon. In that very place had Baasha gotten the kingdom, by the slaughter of Nadab, five-and-twenty years ago^s, a siege being there then, as it is now. Omri besiegeth Zimri, in Tirzah, and Zimri destroyeth himself and the king’s palace together. Then there is another competition and war betwixt Omri and Tibni, which continueth till the thirty-first year of Asa [1 Kings, xvi. 23] : and then Tibni is overthrown, and Omri becometh sole and

1 KINGS, XVI. ver. 1 to
ver. 23.

Baasha 16. Division 37.—As Hanani, the seer, reproved Asa for his reliance upon Syria,—so Jehu, the son of Hanani, reproveth Baasha for his idolatry, and threateneth destruction to him and to his family : and the same fate is denounced to his house, that had befallen the house of Jeroboam.

Elah 1. Division 45.—Elah reigneth in the twenty-sixth of Asa, 1 Kings, xvi. 8.

Elah 2. Omri 1. Division 46.—Omri reigneth, having slain Zimri, who had slain Elah. This is a year of great

^r 2 Chron. xvi. 7.

^s 1 Kings, xv. 27.

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entire king. Howbeit, in the account that the Scripture giveth of Omri's reign, saying, "That he reigned twelve years:" the beginning of these years is to be taken from the death of Zimri, which was in the seven-and-twentieth of Asa [1 Kings, xvi. 15]: therefore, whereas it is said, in ver. 23, "That in the one-and-thirtieth year of Asa, king of Judah, began Omri to reign over Israel twelve years,"—it is to be understood, that his whole reign, from the death of Zimri, was twelve years, which expired in the eight-and-thirtieth of Asa [ver. 29]; but that the first year of his sole and single government, was Asa's thirty-first.

2 CHRON. XVI. ver. 11,
12, 13, 14.

A. M. 3076. *Asa* 28.—Asa seeth now a third change in the kingdom of Israel; first the family of Jeroboam, then of Baasha, now of Omri. Thus speedily doth idolatry root families out; and thus little stability is there with those, that forsake God. Athaliah, a spawn of this last family, setteth hard^s in time to bring in the like ruin and confusion into the royal stock of Judah, that is now in Israel, when she goeth about to destroy the king's seed.

A. M. 3086. *Asa* 38.—Asa falleth diseased of the gout, and seeketh too much to the physicians^t. His name **NDN** signifieth 'a physician,' in the Chaldee tongue.

1 KINGS, XVI. ver. 23
to the end.

Omri 2. *Division* 47.—From this second of Omri, forty-two years are reckoned to Ahaziah, 2 Chron. xxii. 2: of which, when we come there.

Omri 6. *Division* 51.—In the one-and-thirtieth year of Asa, Tibni is conquered, and Omri is sole king. He reigneth six years in Tirzah, and then removeth to Samaria, which he had built; for Zimri had fired the king's palace at Tirzah. Omri is more wicked than any that went before him; he maketh cursed statutes^u.

Ahab 1. *Division* 57.—Ahab reigneth in the thirty-eighth year of Asa^v, and doth more wickedly than his father Omri had done. He bringeth

^s "Athalia strenue laborat, captans temporis opportunitatem, ut ruinam inducat," &c. Leusden.

^t 2 Chron. xvi. 12.

^u Micah, vi. 16.

^v 1 Kings, xvi. 29.

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Asa 40.—*Asa* still diseased in his feet.

1 KINGS, XXII. ver. 41,

42, 43.

A. M. 3089. *Asa* 41. *Jehoshaphat* 1.—*JEHOSHAPHAT* reigneth upon his father's death, in the fourth year of *Ahab*^w, and walketh uprightly before the Lord, and prospereth.

2 CHRON. XVII, *all*.

A. M. 3091. *Jehoshaphat* 3.—*JEHOSHAPHAT*, in the third year, sendeth priests, princes, and Levites, to teach the law: he hath great tribute from the Philistines and Arabians; hath eleven hundred and sixty thousand fighting-men, and is a terror to all that were round about him. But hath already made affinity with *Ahab*, and married [*]

the foundation, and his youngest son in setting up the gates, according to the curse of *Joshua*, denounced upon such an undertaking, above five hundred and thirty years before^x. In the degenerate and most wicked times of *Ahab*, appeared the glorious piety and prophetic spirit of *Elias*, a seasonable reformer, when times were come to the very worst. He was of *Jabesh-gilead*: he shutteth up heaven, that there is no rain for three years and six months, till *Baalites* be destroyed:

^w 2 Kings, xxii. 41, 42, &c.

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in the Sidonian idol, *Baal*, into request in Israel, and addeth that idolatry, to the idolatry with the golden calves. He had married a Sidonian woman, *Jezebel*, an idolatress, a murderess, a witch, and a whore: and it is no wonder, if *Ahab* grew to a height of wickedness indeed, when he had such a father as *Omri* to bring him up, and such a wife as *Jezebel* to lie in his bosom.

1 KINGS, XVI. ver. 30 to the end.

Ahab 6. *Division* 62.—

AHAB doth abominably; buildeth a chapel and an altar to *Baal*, in *Samaria*. In his days, *Hiel*, a man of the family of *Rahab*, living now in *Beth-el*, seeing *Canaanitish* idolatry and *Canaanitish* manners come on so fast, he is emboldened to set on to build *Jericho* again, to make it a *Canaanitish* city; but his eldest son is slain in laying

^x 1 Kings, xvi. 34.

YEAR OF THE WORLD 3105.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

and then there is rain enough. He is fed by birds of prey; he feedeth the Sareptan widow, and becometh the first prophet of the Gentiles. He raiseth her dead child; destroyeth hundreds of false prophets; bringeth fire from heaven, and rain ere long after it; fasteth forty days and forty nights; seeth the Lord where Moses had seen him; accuseth Israel to him: is appointed to anoint Hazael, king of Syria, who should plague Israel for their idolatry; and to anoint Jehu king of Israel, who should destroy the house of incorrigible Ahab; and to anoint Elisha, a prophet, in his stead, to go on with the reformation that he had begun. John Baptist was a second Elias, a man in a hairy garment, and leather girdle^y, of a powerful and operative ministry, and a great reformer in corrupt times.

1 KINGS, XX, XXI, AND XXII. ver. 51, 52, 53.

[*] his son Joram to Athaliah, Ahab's daughter; see 2 Kings, viii. 18, and xi. 1: for Ahaziah, son to Joram and Athaliah, was born in the eighth year of Jehoshaphat's reign: see 2 Kings, viii. 26; 1 Kings, xxii. 44—50.

A. M. 3105. *Jehoshaphat* 17. *Joram* 1. — Joram, the son of Jehoshaphat, reigneth. Observe these texts: 1 Kings,

xxii. 51; "Ahaziah, the son of Ahab, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah, and reigneth two years."—And, 2 Kings, i. 17: "And Ahaziah died according to the word of the Lord, which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah." And, 2 Kings, iii. 1; "Now Jehoram, the son of Ahab,

Ahab 15. *Division* 71.—AHAB, two years together, hath two great victories over the Syrians; but, letting Ben-hadad go, he undoeth himself. Compare the case of Saul about Agag, king of Amalek, 1 Sam. xv. Ahab murdereth Naboth for his vineyard.

Ahab 20. *Ahaziah* 1. *Division* 76.—Ahaziah, the son of Ahab, reigneth.

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began to reign over Israel, in Samaria, the eighteenth year of Jehoshaphat, king of Judah.”—By these Scriptures it is most plain, that both Joram, the son of Jehoshaphat, and Ahaziah, the son of Ahab, began to reign in the seventeenth of Jehoshaphat; I shall not need to make the collection,—it is so conspicuous in the text: for who seeth not in them, that Jehoshaphat’s eighteenth,—when Joram, the son of Ahab beginneth to reign,—is called, “the second year of Joram, the son of Jehoshaphat?” Now, Jehoshaphat’s reign was not yet expired by eight or nine years; for this was in his seventeenth year, and he reigned five-and-twenty [1 Kings, xxii. 42]: nor was Ahab’s reign expired by two or three years, for this was in his twentieth year, and he reigned two-and-twenty [1 Kings, xvi. 29]. But the reason that both their sons came into their thrones thus in their lifetime, and both in this same year, was, because the fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians about Ramoth-gilead; and while they were providing for it and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent, or employed about that expedition. We shall have occasion to observe the like of Joram, the son of Jehoshaphat, again afterward.

1 KINGS, XXII, *to ver 50,*
and 2 CHRON. XVIII, *all.*

A. M. 3106. *Ahab 18.*—JEHOSHAPHAT and Ahab are now together, in the expedition against the Syrians, about Ramoth-gilead. This was one of the cities of refuge²; and that consideration might engage Jehoshaphat in this business the rather, because that was also a concernment of his kingdom,

2 KINGS, I, *all.*

Ahab 21. Ahaziah 2. Jehoram 1. Division 77.—AHAZIAH, falling through a grate as he was walking on his leads, caught his death, and Jehoram, his brother, succeedeth him twelve year; 2 Kings, iii. 1.

Ahab 22. Jehoram 2. Division 78.—Ahab slain at Ramoth-gilead: and now, as

² Josh. xx. 8.

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as well as of the kingdom of Israel. Saul, sparing the Amalekites, was slain by an Amalekite,—so Ahab, sparing the Syrians, is slain by them. ‘Perdere quos vult Deus, dementat;’ otherwise, might Ahab have taken cautions enough for meddling in this war. He had not only the warning of Micaiah, the son of Imlah, when he is setting forward [1 Kings, xxii. 28]; nor only the guilt of Naboth’s blood and his own idolatry; nor only the terrible threatenings of Elijah, denounced against him;—but he might read how heinously he had sinned, in sparing Ben-hadad, and the Syrians [and accordingly might expect vengeance by the Syrians, as the prophet had told him], by what the Lord had demonstrated about that matter. He had called the Syrian king ‘the man of his curse,’ *אִישׁ חֲרָמִי* [1 Kings, xx. 42]; he had, therefore, given Ahab two great victories over him; he had not only cast down the wall of Aphek, Jericho-like, to make the city undefensible of the Syrians, that were fled thither, but had slain twenty-seven thousand with the fall of it; he had slain a man with a lion [as 1 Kings, xiii. 24], which refused to forward, and to help to set on an admonition to him: yet, seeing all these things, he would not see; for as he had sold himself to sin, so had the Lord sold him to destruction. It is somewhat observable, that this murderer of Naboth, and sparer of Ben-hadad, is slain at a city of refuge, by Ben-hadad’s army, and by a shot made at random. Compare Deut. xix. 4. His son, Ahaziah, dies before him, by a fatal fall; inquires at the devil when he is sick, as Saul at a witch; loseth one hundred men by fire from heaven, and dieth childless:—here begins vengeance on Ahab’s house. Compare Jeroboam’s twenty-two years, and his son Nadab’s two years, and their reigning together, with Ahab’s twenty-two, and Ahaziah’s two. These last times of Ahab the text gives us account to reckon thus;—three years he is about the business of Ramoth; viz. his twentieth, twenty-first, and twenty-second: three years before, he is without war with Syria [1 Kings, xxii. 1]; viz. his nineteenth, eighteenth, and seventeenth: in this space of time

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he murders Naboth. The year before them, viz. his sixteenth, he hath great victory over Syria, slayeth one hundred thousand men, and taketh Ben-hadad: and the year before that, he hath another victory over them; viz. in his fifteenth.

2 CHRON. XIX, XX.

Jehoshaphat 20. — JEHO-SHAPHAT reformeth his kingdom, and setteth up judges throughout the land.

A. M. 3109. *Jehoshaphat* 21. — Jehoshaphat hath a miraculous victory against Moab, Ammon, ועמם מהעמונים, and the inhabitants of mount Seir, that lay upon Ammon borders; for the rest of Edom rebelled not yet. See 2 Kings, viii. 20. These people are

elsewhere called מעון Maonites^a, or Mehunims, 2 Chron. xxvi. 7: and so should they be expressed in 1 Chron. iv. 41; “And these, written by name, came in the days of Hezekiah king of Judah, and smote their tents; and the Maonites that were found there.” The LXX render it well there, Υἱοὶ Μωὰβ καὶ υἱοὶ Ἀμμὼν, καὶ μετ’ αὐτῶν ἐκ τῶν Μιναίων. And they are called עמונים here, and 2 Chron. xxvi. 8, either by inversion of the word מעונים into עמונים, which kind of thing is very common in Scripture^b; or because of their mixture with the Ammonites in their habitation; as Midianites and Ishmeelites are all one^c. And observe, how roundly the text comes off with this inversion, and how clearly it argues this cohabitation, 2 Chron. xxvi. 7, 8: “And God helped Uzziah against the [מעונים] Mehunims, and the

^a Judg. x. 12.

^b As Heres and Serah, Josh. xxiv. 30, compared with Judg. ii. 9. Betah and Tibhath: compare 2 Sam. viii. 8, with 1 Chron. xviii. 8. Eliam and Ammiel, 2 Sam. xi. 3, compared with 1 Chron. iii. 5; and abundance more that might be alleged.

^c Gen. xxxvii.

2 KINGS, III, 1—5.

Jehoram 3. *Division* 79. —

JEHORAM destroyed Baal out of Samaria, but continueth Jeroboam's golden calves. Moab rebelleth, and so he loseth a great tribute. It is like, that Ahab conquered Moab, when he conquered Ben-hadad and the two-and-thirty kings with him, and that the king of Moab was one of those kings.

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KINGDOM OF JUDAH.

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[והמעונים] Ammonites gave gifts to Uzziah." This company that came against Jehoshaphat, is said to come "from beyond the sea from Syria" [ver. 2]; now this sea was the dead sea, as it appeareth by the words immediately following; "and behold, they be in Hazazon-tamar, which is En-gedi," which lay upon the southern point of the dead sea. Now, neither that place, nor these men's country, was in Syria; but that in Canaan, and their country in Arabia; and, therefore, when it said they came from Syria, it is to be understood they came in the king of Syria's quarrel, and upon his war, which he now raised upon Jehoshaphat, to be avenged on him, for taking part with Ahab, at Ramoth-gilead.

2 CHRON. XXI. ver. 1, 2,
3, 4.

2 KINGS, II, and III.
ver. 6 to end.

A. M. 3110. *Jehoshaphat*
22. *Jehoram* 1.—JEHORAM,
or Joram, the son of Jehosha-
phat, made viceroy again;
for so it is plain, 2 Kings, viii.
16; "In the fifth year of Jo-
ram, son of Ahab, king of Is-
rael, Jehoshaphat being then

king of Judah, Jehoram, the son of Jehoshaphat, king of Judah, began his reign; and reigned eight years in Jerusalem." Now this was upon Jehoshaphat's going with Joram, king of Israel, to war against Moab [2 Kings, iii. 7. 9]; for, as Jehoshaphat, when he went with Ahab to Ramoth-gilead, made Joram then king in his stead, till he came again, as was observed before; so doth he now, when he goeth with Joram, Ahab's son, against Moab. But Jehoshaphat doth never sit in the throne again; for, observe,

1. That whereas it is said, "Joram reigned eight years in Jerusalem," they are reckoned from this beginning, as it appeareth by 2 Kings, viii. 25, where they are ended in the twelfth of Joram, the son of Ahab.

^r Does not Dr. Lightfoot here anticipate the contents of 2 Kings, iv?—see page 224.

Elijah 5. *Division* 81.—
ELIJAH rapt up into heaven.
Joram, the king of Israel, go-
eth against Moab, &c. Elisha
multiplieth^r the widow's oil;
promiseth the Shunammite a
son, &c.

 YEAR OF THE WORLD 3110.

KINGDOM OF JUDAH.

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2. That Jehoshaphat is called “the king of Israel” [2 Chron. xxi. 2]: for his affinity and society with Ahab and Joram, the kings of Israel, had undone him; and when he would not take warning, upon his first miscarriage in that kind [2 Chron. xix. 2], he is sorely punished upon a second; for he loseth his sons, and he loseth his kingdom; and therefore is he fitly called “the king of Israel;” for he hath taken more care of that kingdom than his own, and lost his own by it.

3. That Joram slew his brethren, and the princes of Judah, presently after his father had left him in the throne, and was gone away for Moab. This is to be collected from these particulars:—1. It is said, 2 Chron. xxi. 12, 13, &c. “There came a writing from Elijah, the prophet, unto Jehoram, saying, Thus saith the Lord, Because thou hast not walked in the ways of Jehoshaphat, &c. but hast slain thy brethren of thy father’s house; behold, with a great stroke will the Lord smite thy people,” &c. Now it is ridiculous to hold, as the Jews do, that Elijah sent this letter out of heaven, after he was rapt up thither: but it is without all doubt that he wrote it, whilst he was here on earth, before he was taken up.

Now before Jehoshaphat, the king of Judah, and Joram, the king of Israel, and the king of Edom, come to the battle against Moab, Elijah is taken up, and Elisha is with them: for so it is plain, 2 Kings, iii. 11; “And Jehoshaphat said, Is there not here a prophet of the Lord? And one of the king of Israel’s servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.” Therefore, the passage of the whole story is to be cast into this order:—Moab rebelling against the king of Israel,—Jehoram, the then king, desireth Jehoshaphat’s assistance to help to subdue them: Jehoshaphat consents, raises his forces, sets his son Joram in the throne to rule the kingdom at home, and so sets forth upon that expedition. Joram, when his father was now out of the land, riseth up against his brethren and the nobles of Judah, and slayeth them; and resolveth to keep the kingdom.

YEAR OF THE WORLD 3110.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

Elijah, being yet alive, heareth of this; and though he had nothing yet to do with any of the kings of Judah, yet, seeing here Jezebel's spirit in this act of Joram, he writes him a terrible letter, leaves it to be conveyed to him, and ere long is conveyed himself in a whirlwind to heaven. Elisha, after his master's departure, returns through divided Jordan to Jericho, to Beth-el, to Carmel, to Samaria: and from thence goes down to the camp in Moab;—so that the story of Elijah's rapture lieth in its proper place, in 2 Kings, ii; only the beginning of the third chapter, that mentioneth the beginning of Joram's reign, which was before Elijah's translation, is a repetition of what was said before, in its proper place, chap. i. 17, that the full story of this Joram may be taken up together.

Elisha, when he would prophesy, he requireth some music to play, and some songs of praises to be sung; and then the Spirit of the Lord cometh upon him: he foretelleth of a great deliverance, and bringeth water miraculously into ditches, as Elijah had done fire. Moab is now become a 'wash-pot,' full of strange water; and these waters do seem to Moab to be nothing but blood. The king of Moab, besieged in Kir-haraseth,—with seven hundred men, would break through the king of Edom's squadron, but cannot: howbeit, he taketh 'the prince of Edom,' the king's eldest son, prisoner, brings him into Kir-haraseth again, and there offers him up on the wall for a burnt-offering, &c. "So he burned the bones of this young king of Edom into lime^c;" 'And there was great indignation against Israel,' both from Edom and other nations, about it: for Edom revolted and rebelled against Israel, 2 Kings, viii. 20: and the Philistines and Tyrians caught up Israelites as they could lay hold upon them, and delivered them up to Edom [גלות שלמה "a peaceable captivity^d"], not taken by war, but by sleight and deceit; or a perfect captivity, not to be recovered again.

^c Amos, ii. 1.^d Amos, i. 6. 9.

 YEAR OF THE WORLD 3111—3116.

KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

2 CHRON. XXI. ver. 5 unto

the end;

1 KINGS, XXII. ver. 50.

2 KINGS, IV, V, VI, VII,

VIII, to ver. 25.

*Jehoshaphat 23. Jehoram 2.**Jehoram 6. Division 82.—*

—JEHORAM grew more and more abominable; for Athaliah, Ahab's daughter, was his wife.

A. M. 3113. *Jehoshaphat 25. Jehoram 4.*—Jehoshaphat dieth.

Edom, rebelling, is invaded by Jehoram. Libnah in Judah revolts.

ELISHA the prophet is now famous, and doth many wonderful and miraculous things: multiplieth oil^e; healeth deadly pottage; feedeth a multitude miraculously; cureth leprous Naaman; raiseth the Shunammite's dead child; &c.

A. M. 3116. *Jehoram 7.*—Joram diseased in his bowels. Betwixt the first and last years of Joram, the son of Jehoshaphat, there are very many occurrences mentioned, which are not referred nor fixed to their proper year; and therefore they must be calculated in a gross sum,—namely, considered as coming to pass in some time of these years. They are the stories contained in the fourth, fifth, sixth, and seventh chapters of the second book of Kings, and in 2 Chron. xxi, from ver. 6 to ver. 19. Their proper order and time we may conjecture thus:—in the first year of Joram, Elisha, returning out of Moab into the land of Israel, multiplieth the widow's oil, as he had produced the armies water: he is lodged in Shunem, and assureth the mistress of the house of a child. The seven years' famine was then begun, and he giveth the Shunammite warning of the continuance of it. The second year she beareth her child in the land of the Philistines [2 Kings, viii. 2]. And Elisha resideth among the children of the prophets at Gilgal, and healeth the deadly pottage, and feedeth a hundred men with twenty cakes and some few ears of corn: this was in barley harvest-time, in the beginning of the year. That summer he cureth Naaman of his leprosy,—the only cure of leprosy done till the greatest Prophet came,—and proselyteth him; so that he beggeth two

^e See note, at page 221.

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mules' load of Israelitish earth to make him an altar of, when he should come home, and craveth pardon for his former idolatry; "^a For this thing the Lord pardon thy servant, for that when my master hath gone into the house of Rimmon to worship there, and he hath leaned upon mine hand, that I also have bowed myself in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant for this thing:" for so should the words be rendered, as craving pardon for idolatry past, and not begging leave to be idolatrous for the time to come. Gehazi's covetousness brings upon him Naaman's leprosy. The text hath divinely omitted a letter in one word, that it might the more brand him with a blot for this his villany; "I will run after Naaman," saith he, "and will take of him **מוֹמָה**, a blot:" instead of **מְאוֹמָה** *somewhat*^b.

The third year, Elisha maketh iron to swim; preventeth the Syrians' ambushments; and striketh those with blindness that were sent to catch him, and bringeth them into the midst of Samaria, and there feasteth them. "^c So the bands of Syria came no more as yet into the land of Israel:" for so the very next verse teacheth that it should be translated; for it relateth, that, after this, Ben-hadad gathered all his host, and besieged Samaria: so is the like passage to be rendered, 2 Kings, xxiv. 7; **וְלֹא הוֹסִיף עוֹד**, "And the king of Egypt came no more as yet," or at that time, "out of his land;" for, in Jer. xxxvii. 5, the king of Egypt is a-foot with his army, and abroad again.

The fourth year, Jehoshaphat dieth; Edom rebelleth and shaketh off Judah's yoke, which David had laid upon them. Till Joram's time, there was no king in Edom of absolute power and rule, but a deputy under the kings of Judah was king^d; but now Edom revolteth from under the hand of Judah, and made a king over themselves^e. Then Libnah revolteth also. Joram goeth against them, and by night smiteth their squadrons, which were pitched about him to give him battle the next morning.

^a Chap. v, ver. 18.^b Ver. 20.^c **וְלֹא יָסַפּוּ עוֹד** chap. vi. 23.^d 1 Kings, xxii. 47.^e 2 Kings, viii. 20.

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The fifth year, Samaria is besieged by Ben-hadad, and the famine becomes so great in the city, that women eat their own children^f; and men, women, and children, eat doves' dung. All the fault is laid upon Elisha, and he must be beheaded; but he foretelleth a sudden and wonderful delivery, and a strange and miraculous plenty, which accordingly came to pass. An unbelieving prince is trod to death.

The sixth year, Philistines and Arabians oppress Joram, king of Judah, and captive his wives and children, leaving him only one son behind. Here he is met with for the murder of his own brethren.

The seventh year, Joram is fallen into the sad disease of his bowels: "§ And it came to pass, after the end of two years, his bowels fell out by reason of his sickness;" for he showed no bowels to his brethren. This year, the famine endeth at harvest; and at that harvest the Shunammite's child dieth, and is recovered by Elisha [his death and reviving is related instantly after the story of his birth, though when he died he was able to follow the reapers,—because his story might be related together]: and, not long after, his mother goeth to the king, to beg and petition to be settled in her estate again, and there she finds leprous Gehazi with him. The first verse of chapter viii. should chronically be translated as of the time past: "Now Elisha *had spoken* to the woman," &c.; ver. 2, "And the woman *had risen* and done after the saying of the man of God," &c. This year, Elisha is at Damascus. Ben-hadad sick: Hazael stifles him with a wet cloth, and reigns in his stead.

2 CHRON. XXII, to ver. 10;

2 KINGS, VIII, 25, to the end.

A. M. 3117. Jehoram 8. —AHAZIAH, the son of Joram, reigneth, and dieth this year by the sword of Jehu: "h In the twelfth year of Joram, the son of Ahab, king of Israel,—did Ahaziah the	Jehoram 12. Division 88. —JORAM, king of Israel, fighteth at Ramoth-gilead; is wounded; comes to be healed of his wounds at Jezreel; and is there slain by Jehu. Ahaziah had been with
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^f As Deut. xxviii. 53—56.

[§] 2 Chron. xxi. 19.

^h 2 Kings, viii. 26.

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son of Jehoram, king of Judah, begin to reign. Two-and-twenty years old was Ahaziah, when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri, king of Israel." ⁱ "And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah." "Forty-and-two years old was Ahaziah when he began to reign," &c. Here the reader seeth two plain and visible differences,—the one about the age of Ahaziah,—and the other, about the time when he began to reign. The same Book of Kings saith, he began to reign 'in the eleventh year of Joram the son of Ahab, and he began to reign in the twelfth year of Joram the son of Ahab.' Now the reconciling of this difference is easy, when it is observed, that Joram the son of Ahab, reigned one whole year in the lifetime of his father, and eleven years afterward: and so one text calleth his last year his "twelfth," that is, of his whole reign; and another text calleth it his "eleventh," that is, of his sole reign after his father's death. But the other difference is both the more visible and the more difficult; for the Book of Kings saith, "Ahaziah was but two-and-twenty years old," when he began to reign; and the Book of Chronicles saith, he was "two-and-forty;" and so this latter reckoning maketh him two years older than his father; for his father began to reign when he was two-and-thirty years old, and reigned eight years, and so died, being forty^k. Now, for the reconciling of this scruple, the original helpeth us, which in our translation is not visible. The original meaneth thus, "Ahaziah was the son of the two-and-forty years,"—namely, of the house of Omri, of whose seed he was, by the mother's side; and he walked in the ways of that house, and came to ruin at the same time with it. This the text directeth us to look after, when it calleth his mother "the daughter of Omri," which was indeed "the daughter of Ahab." Now these forty-two years are easily reckoned by any, that will count back, in the chronicle, to the second of Omri.

ⁱ 2 Kings, ix. 29.^j 2 Chron. xxii. 2.^k 2 Kings, viii. 17.

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Such another reckoning there is about Jeconiah, or Jehoia-
chin; “^l Jehoiachin was eighteen years old when he began to
reign:” but “^m Jehoiachin was the son of the eight years:” that
is, his beginning of reign fell in the eighth year of Nebuchad-
nezzar, and of Judah’s first captivity; as shall be showed there.

2 CHRON. XXII. ver. 10,

11, 12; AND

2 KINGS, XI. ver. 1, 2, 3.

2 KINGS, IX, to ver. 30.

A. M. 3118. *Athaliah* 1.

Jehu 1. *Division* 89.—

—ATHALIAH destroyeth the
rest of the seed-royal that
were left, besides the forty-
two slain by Jehu: she her-
self reigned six years: she
had sons of her own by some
other man, whom she desireth
to promoteⁿ.

JEHU, the son of Jehoshaphat,
anointed for the destruction
of Ahab’s house, reigneth
twenty-eight years. He is
anointed by Elisha’s servant,
at Elisha’s appointment; read
chap. ix, ver. 4; that “so the
young man, even the servant
of the prophet, went,” &c.

He is anointed at Ramoth-gilead, where Ahab had received
his death,—and Jehoram, his son, lately, some wounds. He
slayeth Jehoram with his own hand, and causeth the death
of Ahaziah, king of Judah, also: this man is sometime
called Jehoahaz, with part of the name Jehovah set before
his name, as 2 Chron. xxi. 17, xxv. 17; and sometime
Achaz-jahu, with part of that name Jehovah set after, as
2 Chron. xxii. 2; and sometime Azariah [2 Chron. xxii. 6].
The relation of the manner of his death in the books of Kings
and Chronicles is exceeding different, and accordingly the
understanding of it exceeding difficult: 2 Kings, ix. 27, it
is said, that “when Ahaziah saw the death of Joram, king
of Israel, he fled by the way of the garden, and Jehu followed
after him, and said, Smite him also in the chariot, in the
going up to Gur, which is beside Ibleam: and he fled to Me-
giddo, and died there.” But, in 2 Chron. xxii. 8, 9, it is said,
that “when Jehu was executing judgment upon the house of
Ahab, and found the princes of Judah, even the sons of the

2 Kings, xxiv. 8.

^m 2 Chron. xxxvi. 9.

ⁿ 2 Chron. xxiv. 7.

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brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah, and they caught him (for he was hid in Samaria), and brought him to Jehu, and slew him." Now the current of the story at large is thus:—Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together: Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and maketh Jezebel dogs' meat. From thence he sendeth to Samaria for the heads of Ahab's children and posterity, which are brought him by night, and showed by him to the people in the morning. Then he marcheth to Samaria, and by the way slayeth Ahaziah's kinsmen, forty-two men; findeth Jehonadab, the father of the Rechabites: coming into Samaria, he maketh search for Ahaziah; they find him hid,—bring him to Jehu; he commands to carry him up towards Gur, by Ibleam, and there to slay him [it may be, his father Joram had slain his brethren there, as Ahab had done Naboth, in Jezreel]: they do so, smite him there in his chariot, and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is taken up short, and laid with the story of the death of Jehoram, that the end of both the kings may be taken up together; but the Book of Chronicles shows the order.

2 KINGS, XI, ver. 4 *to end*,
and XII. 1—3;

2 CHRON. XXIII, XXIV,
to ver. 4.

— A. M. 3124. Joash 1.—
JOASH anointed by his uncle Jehoiada, and reigneth forty years. Good Jehoiada bringeth him to the crown, and the people into covenant, &c. The priests and Levites had the chief hand in the coronation; they are thus distinguished, 2 Kings, xi. 4: שָׂרֵי הַמִּאֲוִיָּה; for so it is writ-

2 KINGS, X, *from ver. 30*
to end.

— Jehu 7. Division 95.—
Jehu followeth the idolatry of Jeroboam, the golden calves, though he had destroyed Baal, the idol of Ahab. Hazael cuts Israel short beyond Jordan, and destroyeth the Reubenites, Gadites, and Manassites, there. Elisha, with tears, had told what mischief and misery he should work

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ten ‘Meajoth, captains of hundreds;’ כֹּרִי and רָצִים, ‘priests and Levites.’ The priests called כֹּרִי [for כֹּרִים as the Hebrews give it], because they were the chief, or of the higher rank; and the Levites called רָצִים, or ‘men of the guard,’ because they were the warders in the temple. Joash hath two wives of Jehoiada’s providing for him. Jezebel, the wife of Ahab, and Athaliah, the wife of Joram, had caused all this mischief in Israel and Judah; and therefore the good high-priest provideth, that this king miscarry not by such a match.

2 KINGS, XII, from ver. 4
to end;

and 2 CHRON. XXIV, from
ver. 4 to end;

and 2 KINGS, XIV, 1, 2.

A. M. 3146. Joash 23.—

JOASH taketh course for the repairing of the temple: and he keepeth close to religion all the time that Jehoiada lived: but when he was dead, he forgetteth God, and forsaketh his temple, and he and Judah betake themselves to open idolatry; for which, wrath cometh upon them:

to Israel; which he now be-
ginneth to act, and goeth on
to perfect in the days of Je-
hoahaz, the son of Jehu. Jehu
hath a promise of his sons
sitting on his throne, even to
the fourth generation; בְּנֵי
רְבִיעִים i. e. בְּנֵים.

Jehu 20. Division 108.—
Omri’s house had stood four
successions,—Omri, Ahab,
Ahaziah, and Joram. The
four successions of Jehu’s
sons, were Jehoahaz, Jehoash,
Jeroboam, and Zachariah:
but between the reign of Je-
roboam and Zachariah, there
was a long interregnum or
space between, as we shall ob-
serve when we come there.

Jehu 28. Division 116.—
Jehu dieth.

2 KINGS, XIII, all.

Jehu 1. Division 117.—

JEHOAHAZ, the son of Jehu,
reigneth seventeen years, and
doth wickedly, following Je-
roboam’s calves. Hazael op-
presseth Israel; and continu-
eth that misery that he had
begun in the time of Jehu.
He had invaded and destroyed
Israel beyond Jordan, “and
threshed Gilead with thresh-

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and, to make their measure full, they slay Zachariah, a priest and prophet, between the temple and the altar.

Joash 34. — Zachariah stoned in the temple: Hazael invadeth Judah.

Joash 38. *Amaziah* 1.—Amaziah reigneth twenty-nine years^f.

A. M. 3163. *Joash* 40. *Amaziah* 3.—Joash slain by his servants.

Here it is apparent, that Amaziah reigned three years before his father's death; and the reason was, because of his father's sore diseasedness, which made him unable to manage the kingdom^h. Jehoash also reigned three years before his father's death; for he grew valiant and victorious against the Syrians, and thereupon he is made viceroy in his father's lifetime.

2 KINGS, XIV, *from* ver. 3
to ver. 19;

2 CHRON. XXV, *to* ver. 27.

Amaziah 4. — AMAZIAH slayeth the murderers of his father; hireth one hundred thousand of Israel against Edom: they, dismissed, plunder Judah, and slay three thousand menⁱ. Amaziah conquereth Edom; but is overcome by their idols. — He

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ing instruments of iron^e:" and now he cometh on this side Jordan, and falleth upon Israel there: and taketh Gath of the Philistines, and setteth himself against Jerusalem. He is hired by king Joash with the dedicate things of the temple to depart, but yet he doth Joash no small mischief.

Jehu 16. *Jehoash* 1. *Division* 132.—Jehoash reigneth sixteen years^g, and proveth a deliverer and saviour against Syria: for this is he that is spoken of, in 2 Kings, xiii. 5.

Jehoash 5. *Division* 134.

—IN the time of Jehoash's reign, Elisha dieth, and his dead bones raise a dead man. Hazael, the king of Syria, dieth also in the time of Jehoash; and Ben-hadad, his son, reigneth in his stead.—Him, Jehoash beateth three times,

^e Amos, i. 3.

^f 2 Kings, xiv. 1, 2.

^g 2 Kings, xiii. 10.

^h 2 Chron. xxiv. 25.

ⁱ 2 Chron. xxv. 13.

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is miserably beaten by Jehoash, king of Israel, and Jerusalem plundered, and a great deal of the wall of it broken down; namely, on that side of the city that looked towards Samaria.

A.M. 3176. *Amaziah* 16.—*AMAZIAH* liveth fifteen years current, after Jehoash's death^b, "And from the time that he departed from the Lord," the hearts of his subjects departed from him, and they began to conspire against him; and the conspiracy grew so strong, that they forced him at last to flee from Jerusalem, to Lachish, for his safety: this was but a little before his death, for it seemeth

2 KINGS, XIV. ver. 19, 20;
2 CHRON. XXV. 27, 28.

by the text, that they sent presently after him thither to slay him. Amaziah is slain at Lachish: at his death, his son and heir-apparent Uzziah, or Azariah, is but four years old: for he is but sixteen in Jeroboam's twenty-seventh^c therefore, the throne is empty

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and restoreth cities to Israel, which he had taken from them, in the time of Jehoahaz, when he had sorely^a conquered, both without and within Jordan.

2 KINGS, XIV. ver. 23—27.

Jeroboam 2. *Division* 146.—*JEROBOAM* reigneth forty-one years, and walketh in the idolatry of Jeroboam in the first: yet is he victorious exceedingly, and prosecutes his father Joash's wars and victories, with very good success: for the Lord pitied Israel, and would not yet destroy them. Jeroboam restoreth all the land of the two tribes and half-tribe beyond Jordan, which Hazael had taken in the time of

2 KINGS, XIV. ver. 23 to end.

Jehu, even from the entering in of Hamath, on the north, to the sea of the plain, or the dead sea, south. He also restoreth Hamath itself, and Damascus^d, "to Judah in Israel." David had conquered them; and they being now revolted, he recovers them to

^a "Quando ingenti successu usus fuerat:" Leusden.

^b וּמֵעַתָּה אֲשֶׁר סָר מֵאַחֲרֵי הוֹדָה, 2 Chron. xxv. 27.

^c 2 Kings, xv. 1, 2.

^d לִיהוּדָה בְּיִשְׂרָאֵל, 2 Kings, xiv. 28.

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eleven years, and the rule is managed by some as protectors, whilst Uzziah is in his minority.

lately been subject to Jeroboam's father, and he had sacked Jerusalem, and done with it what pleased. And now Jeroboam, his son, being a far more potent king, and Judah continuing still in its wickedness, as having never recovered strength, since Jehoash conquered Amaziah, and pulled down Jerusalem wall; and, withal, there being now no king on the throne of Judah,—this Jeroboam, when he had recovered the two tribes and half beyond Jordan, from Syria, in the right of the kingdom of Samaria,—also recovers Hamath and Damascus to himself and Israel, in the right and title of Judah;—Judah being now exceeding much in his power, since his father had so miserably brought them under.

Of these victories over the Syrians, Jonah the prophet prophesied, who lived in these times; but his journey to Nineveh was not as yet, but some space hereafter, as shall be observed anon.

2 KINGS, XIV. ver. 21, 22;
AND XV. ver. 1—4.

A. M. 3201. *Uzziah* 1.—
UZZIAH crowned: he is also called Azariah, both the names sounding to the same sense; the one, 'The Lord is my strength;' the other, 'The Lord is my help^e.'

Hereabout was the time, that Hosea and Joel began to prophesy; and presently after, Amos also beginneth.

There had been prophets before this time, continually,

^e As 2 Chron. xxvi. 7.

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Israel, in Judah's title, as fitter to be subject to the seed of Israel, than to Syria. Judah was not able to recover his own right; for they had

Jeroboam 27. *Division* 172.
—IN the twenty-and-seventh year of Jeroboam, began Azariah to reign, two-and-fifty years. He built Elath, or Eloth, in the country of Edom^f "and restored it to Judah after that the king Amaziah slept with his fathers;" that is, even in those eleven years before his coronation, whilst he was yet in his minority.

2 CHRON. XXVI. ver. 1—4;
2 KINGS, XIV. ver. 29.

Jeroboam 27. *Division* 172.

—IN the twenty-and-seventh year of Jeroboam, began Azariah to reign, two-and-fifty years. He built Elath, or Eloth, in the country of Edom^f "and restored it to Judah after that the king Amaziah slept with his fathers;" that is, even in those eleven years before his coronation, whilst he was yet in his minority.

A fearful earthquake hap-

^f Deut. ii. 8; 2 Chron. xvii.

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but none left their prophecies behind in writing; but now ariseth a company of prophets that do.

pens before the death of Jeroboam, and Amos^f foretells it two years before it comes, and foretells of Jeroboam's death by the sword.

THE ORDER AND TIME OF THESE FORMER PROPHETS.

THE murder of Zacharias, the son of Barachias, or Jehoiada, was the first ruin of Judah, and the beginning of their first rejection. For when they slew that prophet and priest of the Lord, in the court of the temple, and besides the altar, they plainly showed how they despised and rejected the Lord, and his temple, priesthood, and prophecy. From that time, did their state decay, and was mouldering towards ruin; and that, from thenceforward, fell into sad diseases, as well as king Joash did, that commanded the murder. This Hosea^g toucheth upon, as the very apex of their wickedness, when they so brake out, as that "blood touched blood;" the blood of the sacrificer was mingled with the blood of the sacrifice^h.

And the very apex of their incorrigibleness, was in that they proved a "people that strove with the priestⁱ:" and this wicked act of theirs, our Saviour^j makes as the very period and catastrophe of their state and kingdom. How they declined from that time, both in religion [Joash and Amaziah, and the people with them, becoming open idolaters], and in the state, by the oppression of Syria, and of Joash,—is so apparent in the story, that he that runneth may read, and he that readeth not the cause with these effects, readeth not all that may be read. But more especially, in these times that we have in hand, in the latter times of Jeroboam, the Lord spake indignation from heaven in more sensible, and more singular, and terrible manner, in three dreadful judgments; the like to which, neither they nor their fathers had seen nor heard; and the sight and feeling of which, when it did not avail with them for their conversion and bettering, the Lord hath a company

^f Chap. vii.^g Chap. iv. 2.^h As Luke, xiii. 1.ⁱ Hos. iv. 4.^j Matt. xxiii. 35.

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of prophets, that are continually telling them of worse judgments,—namely, of final subversion,—to come upon them.

The first of these fearful judgments was an earthquake, so terrible, that it brought them to their wits' ends, and put them to flee for their lives, but they knew not whither: "Ye shall flee, as they fled before the earthquake, in the days of Uzziah^j." This was at the beginning of their desolation, and the shaking of the earth was as a sign unto them, that their state and kingdom should ere long be shaken. Amos^k prophesied of this two years before it came; and that the "Lord would roar from Zion, and utter his voice from Jerusalem:" as did Joel^l, also, some time before. This earthquake was in the days of Jeroboam, as well as in the days of Uzziah; for so Amos showeth clearly: and, therefore, it was neither when Uzziah was made leprous, nor in the year when he died, as the Jews conjecture; but it was before.

After this came a plague, of more misery, but of lesser terror,—and that was, of fearful and horrid locusts, caterpillars, and cankerworms, whose like, the oldest men alive had never seen^m. These came towards harvest-time, in the beginning of the growth after mowingⁿ: and then were the fields and trees laden with corn and fruit;—but these laid the vines waste, and barked the fig-trees; and caused the "harvest of the field to perish, and the trees to wither, so that there was not corn and wine sufficient for a meat-offering, and drink-offering, in the house of the Lord; then did the cattle groan^o;" "and the beasts of the field did languish^p."

This heavy plague of locusts, was, at last, removed by prayer, but the sins of the people called for another. Therefore, "the Lord called to contend by fire^q;" namely, by an extreme drought, with which were mingled fearful flashes of fire, which fell from heaven, as in Egypt^r, and "devoured all the pastures of the wilderness; and the flame burnt up all the trees of the field^s;" and some cities were consumed by fire from heaven, as was Sodom^t; and the rivers of water were dried up^u; yea, even the great deep was devoured by the heat, and part of it eaten up^v, and the fishes destroyed^w.

^j Zech. xiv. 5. ^k Chap. i. 1. ^l Chap. ii. 1—11. ^m Joel, i. 2, 3, &c.
ⁿ Amos, vii. 1. ^o Joel, i. 7. 10—12. 18. ^p Hos. iv. 3. ^q Amos, vii. 4.
^r Exod. ix. 23. ^s Joel, i. 19. ^t Amos, iv. 11. Isa. i. 9.
^u Joel, i. 20. ^v Amos, vii. 4. ^w Hos. iv. 3.

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After all these judgments, when they prevailed not, but the people were still the same, God set a line upon his people, and decreed, that the high places of Isaac should be desolate, and the sanctuaries of Israel should be laid waste^x. Yet did not the Lord leave himself without witness; but against, and in, these times of judgment, and successively, and continually, did the Lord raise up a race of prophets among them, both in Israel and Judah, that gave them warning, threatening, instruction, and exhortation, from time to time: and did not this only by word of mouth, but also committed the same to writing, and to posterity, that all generations to come might see the abomination and ingratitude of that people, written, as it were, with a pen of iron, and a point of a diamond,—and might read and fear, and not do the like.

THE PROPHECY OF HOSEA.

CHAP. I, II, III, IV.

THE first prophet of this race was Hosea; and so he tifieth of himself^y; “The Lord spake first by Hosea.” And thus, as, under an Hosea, Israel did enter into the land of Canaan^z, and, under an Hosea, were captived out^a,—so did the Lord raise up an Hosea, the first of these prophets, to tax their unthankfulness for the one, and to foretell the fearfulness of the other. His prophecy is common both to Israel and Judah, even as was his adulterous wife; a mate as unfit for so holy a prophet, as her actions were fit to resemble such a wicked people. The date of his prophecy tells us, that he began in the days of Uzziah, and continued till the days of Hezekiah; and so was a preacher, at the least, seventy years, and so saw the truth of his prophecy fulfilled upon captived Israel. Of all the sermons that he made, and threatenings, and admonitions, that he gave, in so long a time, only this small parcel is reserved, which is contained in his little book,—the Lord reserving only what his divine wisdom saw to be most pertinent for those present times, and most profitable for the time to come. That being to be accounted canonical Scripture, not what every prophet delivered in his whole time, but what the Lord saw good to commit to writing for posterity.

^x Amos, vii. 9.^z Num. xiii. 16.^y Chap. i. 2, תחלת דבר.^a 2 Kings, xvii.

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To fit every prophecy of this book, whether chapter or part of chapter, to its proper year when it was delivered, is so far impossible, as that it is not possible to fit them certainly to the king's reign; and, therefore, the reader can but conceive of their time in gross, as they were delivered by him in the time of his preaching, which was exceeding long. Only these two or three considerations and conjectures, may not be unprofitable towards the casting up of some of the times, and towards the better understanding of his prophecy, in some particular:—

1. He began to prophesy in the days of Uzziah, and began first of any that were prophets in his reign,—as were Joel, Amos, and Isaiah^a. The second verse of the first chapter, cited even now, cannot be understood so properly in any sense as this,—that ‘God now raising up, in the days of Uzziah, a generation of prophets, that should continue in a succession till the captivity, and that should leave their prophecies behind them in writing^b, the Lord spake first of all these by Hosea.’ Therefore, whereas it is apparent that Amos, by the date of his prophecy^c, lived in those days of Uzziah, which were contemporary with the days of Jeroboam,—so also is it apparent, by this passage of Hosea, that he himself began in some time of those concurrent years of Uzziah and Jeroboam, which were fifteen, and somewhat before the beginning of Amos.

2. His two first chapters seem to be uttered by him, in the very beginning of his preaching. Of the first, there can be no doubt nor controversy; and the other too may be well conceived to be of the same date, as appeareth by the matter. In the first chapter, under the parable of his marrying an adulterous wife [which he names ‘Gomer, the daughter of Diblaim,’—either for that there was some notorious whorish wife in those times of that name, or for the significancy of the words, for they import ‘corruption of figs,’ as Jer. xxiv. 3; as our Saviour, in a parable, nameth a beggar ‘Lazarus,’ either because there was some noted poor needy wretch of that name in those times, or for the significancy of the word,—‘Lazarus’ signifying ‘God, help me,’ as proper a name

^a Jonah was a prophet in these times, but there is no prophecy of his left against Israel, or Judah. ^b תחלת דבר יהוה בהושע. ^c Ver. 1

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for a beggar as could be given]; under this parable, I say, of his marrying an adulterous wife, and begetting children of her, he foretells, first, the ruin of the house of Jehu,—this typified by a son she bears, called Jezreel; then the ruin of the ten tribes,—this typified by a daughter she bears, which he calls Lo-ruhamah^a, or ‘unpitied;’ for in these times of Jeroboam, when Hosea began to prophesy, the Lord had pitied Israel exceedingly, and eased them much of their trouble and oppressions^b, but now he would do so no more: but Judah he would yet pity and save them, not by bow and sword, but by an angel, in the days of Hezekiah, destroyeth Sennacherib’s army: yet should Judah at last be also cast off, and become ‘Lo-ammi,’ and then the Gentiles should be called in, in Israel’s and Judah’s stead. And thus, having laid the generals of his prophecy down in the first chapter, he goeth on, in the second, to particularize upon those heads, and to show the reason and manner of the Jews’ rejection, and the manner and happiness of the Gentiles’ calling. And thus the time of these two first chapters is reasonably apparent.

3. His third and fourth chapters may be supposed to have been delivered by him at the same time, because, in chap. iv. 3, he speaketh of the plagues of locusts, and that Amos and Joel had spoken of, foretelling them also as they had done. In the third chapter, under the parable of another marriage with an adulterous wife, he foretelleth the iniquity of the people, after their return out of Babel into their own land; and also their state, in their present rejection, when they neither follow idols nor God,—when neither as a wife they adhere to God,—nor yet to any other god, as to another husband.

The fourth chapter taketh the people up, as they were in their present posture in the prophet’s time, and sheweth their wickedness, and what judgments the Lord had in store for them; and, according to this tenor, he goeth on through the rest of his book.

4. The rest of the book may be supposed coincident, some of it with the times of Ahaz, and some of it with the former times of Ezekiel, even to the captiving of the ten tribes; as shall be observed when we come there.

^a Chap. i. 5.

^b 2 Kings, xiv. 26, 27.

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THE PROPHECY OF JOEL, ALL.

IN these latter days of Jeroboam the second, and much about the times of Amos's first prophesying among Israel, did Joel also appear and begin to prophesy among Judah. Some of the Hebrew doctors have conceived him to have lived in the time of Elisha, and that these threatenings of his of famine, were accomplished in the seven years' famine in that time^c: others have supposed him to have lived and prophesied in the times of Manasseh, king of Judah, casting his time as much too forward, as the other was too backward. But his subject-matter will declare his time; for seeing he speaketh of the same plague of locusts, and of drought and fire, that Amos doth,—it is an argument sufficient to conclude, that Amos and he appeared about the same time.

He sadly bemoaneth and describeth, in his two first chapters, the miserable famine and grievous condition, that the people were brought into, through the plagues of locusts and drought,—and painteth out the caterpillars, and canker-worms, and locusts, which he calleth the 'northern army,' as if they were an army of men indeed: they came in at the north part of the land, from towards Syria and Hamath, and kept, as it were, in a body, and devoured all before them, as they went along to the south part: and there, as they were facing about to go off below the point of the dead sea, the barrenness of that part affamished them, who had affamished the whole country. The prophet yet concludes, afterward, with comfortable promises of rain after the drought, and flourishing trees and times after these locusts. And, upon that discourse of the restitution of temporal blessings, he riseth to speak of spiritual blessings in the days of Christ, in the gift of tongues; and in the wonders that should attend Christ's death, and that should go before the destruction of Jerusalem; and concludes, in the third chapter, with threatenings, against the enemies of Jerusalem; and particularly foretelleth the destruction of the army of Sennacherib; against which the Lord caused his mighty ones to come down^d, namely, his angels,—and destroyed them in the valley of Jehoshaphat, before Jerusalem. This, Hosea^e also had particularly pointed at.

^c 2 Kings, viii. 1.^d Ver. 11.^e Chap. i. 7.

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THE BOOK OF AMOS, ALL.

THIS prophecy is so clearly dated, that there needeth not to use many words to show in what time to lay it. It was uttered in the days of Jeroboam, and in the days of Uzziah, that they lived together; and of this prophet's prophesying in any king's reign farther, there is no mention.

Almost at the end of his book he telleth us, that Jeroboam was then alive,—and Amaziah, the priest of Beth-el, would have stirred him up against Amos, as against a traitor^e: so that this book is to be taken in, in the latter times of Jeroboam, and the proper order of it falleth between the seven-and-twentieth and eight-and-twentieth verses of 2 Kings xiv: and in the same place also come in the books of Hosea and Joel. And so we may observe the dealing of the Lord with Israel the plainer. For, whereas they had been brought very low by their enemies, and their miseries were become exceeding great,—the Lord yet would not destroy them, but would try them with one kindness more; and so he gives them great ease and deliverance by Jeroboam. But when both Jeroboam and they continued still in the idolatry of the old Jeroboam, and in the wickedness of their own ways, the Lord sendeth these prophets amongst them, to foretell their final destruction and overthrow.

“Amos, neither a prophet nor a prophet's son^f,” by education; that is, neither tutor nor scholar in the schools of the prophets, but a shepherd of Tekoa, and of a rude breeding; yet, like the Galilean fishers, becomes a glorious scholar in the school of the Lord, and a glorious teacher in the congregation of Israel. He began to prophesy two years before the earthquake, and told of it before it came, that “the Lord would smite the winter-house with the summer-house^g,” and the lintel of the door of the idolatrous temple should be smitten, and the posts shake^h; and so there should be a rent and breach in the idol-temple at Beth-el, when the Lord now came to visit them; as there was at the temple in Jerusalem, at the death of Christ. It is very generally held by the Jews, that this earthquake was at that very time, when Uzziah was

^e Chap. vii. 10, &c.

^f Chap. vii. 14.

^g Chap. iii. 15.

^h Chap. ix. 1.

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struck leprous; but, that that cannot be, we shall observe, when we come forward to the year of his death. Amos prophesieth against six nations, besides Israel and Judah, and concludeth them all under an irreversible decree of destruction; for, so should that clause be rendered, which, in every one of the threatenings, breedeth so much difficulty of translating, **לֹא אֲשִׁיבֵנו** ^h ‘I will not revoke it.’ For the sense lieth thus; “The Lord will roar from Zion, and utter his voice from Jerusalem: and thus saith the Lord, For three transgressions of Damascus, and for four, I will not revoke it:” that is, ‘I will not revoke that voice; but Damascus shall be destroyed;’—and so of the rest: for the masculine affix in **אֲשִׁיבֵנו** cannot possibly be referred to any thing that went before, but only to **קוֹלוֹ** ‘his voice,’ in ver. 2; and to something that went before it, it must of necessity be referred.

The fourth transgression of every nation is particularly specified; for so is that clause also to be understood in every one of the threatenings: ‘For three transgressions of Damascus, but especially for the fourth, I will not revoke the voice that is gone out against it;’ and so the like phrase is used, Prov. xxx. 15. 18. 21.

THE PROPHECY OF OBADIAH.

THERE is no undoubted certainty of the times of this prophet, and there is some controversy about his person. The Hebrew doctors most generally hold, that this Obadiah was he that lived with Ahabⁱ, and that he was a proselyted Idumean: they express it thus, “The holy blessed God said, Of them and among them^j will I raise up one against them: there shall come Obadiah, who dwelt with two wicked persons, Ahab and Jezebel, and learned not their works; and he shall take vengeance of Esau, who dwelt with two righteous persons, Isaac and Rebekah, and learned not their works.” But Aben Ezra moderately and discreetly refuseth this opinion; “For,” saith he, “where it is said, ‘Obadiah feared the Lord,’ if it had been this very prophet, how doth he call him a fearer of the Lord, and not rather a prophet,

^h Chap. i. 6.ⁱ 1 Kings, xviii.^j “Ex illis et inter illos,” &c. Leusden.

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seeing that prophecy was a degree more honourable?" And withal, when Jezebel sought to destroy all the Lord's prophets, how could Obadiah have escaped if he had been a prophet, being always at court in Jezebel's eye? Had this Obadiah been Ahab's courtier, it were easy enough to tell in what time and place to lay this prophecy; but since he was not, as is apparent by these arguments alleged, and might be confirmed by more,—we are still to seek who this prophet was, and in what time he lived. It appeareth by the matter of his prophecy, that Judah and Jerusalem had been under great calamity and captivity, and that Edom had helped forward the misery^j; strangers had carried away captive the forces of Jerusalem, and foreigners had entered into her gates, and cast lots upon her, and Edom was as one of them. Now, whether this meaneth the Babylonish captivity, or some rifling of Jerusalem some time before, there is the question: at the sacking of it by the Babylonians, the Edomites were busy to help on the ruin, as it is related in Psalm cxxxvii. 7; and they cried, "Rase it, rase it, even to the foundation;" and if this prophecy refer to that time, then should it be laid after the prophecy of Jeremiah, for time and order. But these two arguments do persuade, that this prophecy of Obadiah, and this spleen of Edom against Jerusalem, were of a timelier and sooner date; 1. Because there is no mention at all of any such a prophet, at, and after, the destruction of Jerusalem, when men of the best note and eminency are reckoned very carefully. 2. Because he mentioneth only the captivity of Israel and Judah in Zarephath and Sepharad; not in France and Spain, as the words are commonly interpreted, but in Sarepta of Zidon, and in other places thereabout, or in Edom. Now, if this his prophecy had been after the Babylonian had destroyed Jerusalem, it had been proper to have spoken of the captivity of Israel in Assyria, and of Judah in Babylon,—and not of a small parcel of captives in two small towns or places. Therefore, I cannot but conceive, that Obadiah lived contemporary with these men, with whose prophecies his is laid,—Hosea, Amos, and Jonah; and that this malicious carriage of the Edomites, against Jerusalem and Judah, was, either when it was sacked by

^j See ver. 10—14.

 YEAR OF THE WORLD 3216.

Shishak, king of Egypt^k, or by the Philistines and Arabians^l, or by Joash, king of Israel^m; and that these captives of Israel and Judah in Sarepta and Sepharad, were like those in Amosⁿ, taken by the Sidonian and by whosoever inhabited Sepharad, to be delivered up to Edom.

THE BOOK OF JONAH, ALL.

IN Hosea, Joel, and Amos, is showed the rejection and ruin of Israel and Judah;—and, in Obadiah, the desolation of Esau, the next kinsman: and, when the seed of Jacob and Esau is thus decreed to ruin and casting off, then it was seasonable to send Jonah out to fetch in the Gentiles. He lived in the same time with these prophets, named in the days of Jeroboam the second; and prophesied of his victories; and in his time, or not long after, he goeth to Nineveh.—He at first declineth his embassy, for love to his own people, knowing that the coming in of the Gentiles would be the casting off of the Jews; and he was unwilling to be the forwarder and instrument of it. At Joppa he diverts from his errand [compare Acts x, and the like unwillingness in Simon Bar-jona], taketh ship for Tarshish, a city now in the territories of Nineveh's dominion, but comes ashore in a whale's belly;—a type of Christ's burial and resurrection before the Gentiles' calling. Nineveh repenteth at the preaching of Jonah, denouncing destruction but forty days off: but, about forty years after, or less, it is destroyed indeed, under the effeminate king, Sardanapalus.

KINGDOM OF JUDAH.

 2 CHRON. XXVI. ver. 5.

A. M. 3216. *Uzziah* 16.
—UZZIAH seeketh God, and prospereth: Zechariah, a prophet, is, as it were, his household chaplain; and, following his directions, it goeth well

KINGDOM OF ISRAEL.

Interregnum 1. *Division* 187.

—AFTER the death of Jeroboam, the throne of Israel was empty twenty-two years; for Zachariah, the son and next successor of Jeroboam,

^k 1 Kings, xiv. 25.

^m 2 Chron. xxv. 21.

^l 2 Chron. xxi. 16, 17.

ⁿ Chap. i. 6. 9.

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KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

with him. There is mention in Isa. viii. 2, in the times of Ahaz, of one of the same name,—Zechariah.

A. M. 3223. *Uzziah* 23.—Isaiah beginneth to prophesy in this three-and-twentieth year of Uzziah, when it was now threescore and five years to the captiving of the ten tribes; for so seems that passage to be dated and understood,

“Within threescore and five years shall Ephraim be broken off, that it be not a people:” for to what other date can it be referred, if it mean barely the ten tribes’ captiving? not from the time that Isaiah uttered that prophecy in the time of Ahaz; for, from the first year of Ahaz, to the breaking^p of Ephraim, was but twenty years: nor from the beginning of Amos’s prophesying, as the Jews do cast it; for he began in Jeroboam’s time; and from Jeroboam’s last to the breaking of Ephraim, was above seventy years: but it is to be counted from the time when Isaiah himself began to prophesy. He began in the days of Uzziah, and had continued all the time of Jotham; and now it was the reign of Ahaz; and the Lord fixeth him this term for Ephraim’s kingdom; that count from the beginning of his own prophesying, sixty-five years forward, and then the ten tribes should be captived. Now the Holy Ghost reckoneth from that date, rather than from any other, because, just now was the middle time betwixt the revolt of the ten tribes, and the burning of the temple; which whole sum and space was three hundred and ninety years, so summed, Ezek. iv. 5; and so shall the reader see by them, when we come there. If any will strictly have these sixty-five years reckoned from the time of Isaiah’s uttering the prophecy in the time of Ahaz, we shall lend them a conjecture hereafter.

beginneth not to reign till the thirty-eighth year of Uzziah^q. The reason of this may be supposed to be, partly sedition, and disturbance in the state; for when a king doth reign, he is presently slain^r; and partly, the bitterness of the plagues, which had begun in Jeroboam’s time.

^o Isa. vii. 8.

^q 2 Kings, xv. 8.

^p ‘Attritionem:’ Leusden.

^r 2 Kings, xv. 10.

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KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

ISAIAH, I.

The people of Jerusalem [much more of Samaria] were now become so abominable, that they are as Sodom and Gomorrah^r, full laden with iniquity^s, nothing amended by the sad judgment past^t, and therefore now determinately given up^u: and heaven and earth called to witness these things, as they were called to witness, when these things were foretold^v. So that this is a proper place to count the ruin of the ten tribes, when it was a time of fixing the ruin of Jerusalem.

2 CHRON. XXVI. 6—8.

A. M. 3224. Uzziah 24.—

UZZIAH overcometh the Philistines, and dismantleth their chief garrisons of Gath, Jabneh, and Ashdod, and buildeth cities and garrisons of his own in the midst of them. He subdueth the Ammonites, and some Arabians: and here some part of the prophecy of Amos^w against the Philistines and Ammon, beginneth to take place; but to be accomplished in a more complete desolation, by the Assyrians and Babylonian afterward: the waters of a great flood, that swept down all before them^x.

Interregnum 9. Division

195.—THE vacancy still continueth in the kingdom of Israel.

ISAIAH, II, III, IV.

ISAIAH, the evangelist, is a prophet at Jerusalem. He foretelleth the beginning of the gospel in the last days of Jerusalem, and the conflux of people to that light of the Lord, and to that law that should come from Zion, as a law of old had done from Sinai: That there should be no longer that quarrelling that had been by all nations against the Jews, because of their religion; for now, religion should be embraced by all nations: That men's reliance upon their own righteousness should be abolished,

^r Isa. i. 10.^s Ver. 4.^t Ver. 5.^u Ver. 7. 24.^v Deut. xxxii.^w Amos, i. 8. 13.^x Isa. viii. 8.

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KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

and the doctrine of repentance take place: That Christ, 'the Branch,' shall be glorious, and the members of the new Jerusalem holy: but the people of the times of his prophesying so abominable, that he prayeth against them^y,—as Elijah had done against the ten tribes^z,—and threateneth sore destruction and judgments, both upon men and women. Thus was it with the people in manners, though it were so prosperous with Uzziah for victories; the Lord intending to try Judah with kindnesses still, as he had done Israel in the days of Jeroboam the second. He foresaw the issue; he would leave them without excuse; and had something yet to do for the glorifying of his name and his ordinances, before he would deliver his people into his enemies' hand.

2 CHRON. XXVI, *from* ver.
9 *to* ver. 16.

A. M. 3238. *Uzziah* 38.—
UZZIAH keepeth up an army of three hundred and seven thousand five hundred: builds towers and forts, and maketh warlike engines; and groweth exceeding strong; and feared of the kings round about him.

ISAIAH, V.

A. M. 3239. *Uzziah* 40.—
ALTHOUGH the prophet Isaiah prophesied almost thirty years in the time of Uzziah, yet have we no more but the five first chapters left of all his prophecies in so long a space; and of those, we have not the certain years neither,

2 KINGS, XV. ver. 5
to ver. 23.

Zachariah 1. *Division* 209.
—ZACHARIAH, the son of Jeroboam, reigneth six months, and is slain; and here endeth Jehu's house, and here Hosea's prophecy taketh place, Hos. i. 4, 5.

Division 210.—Shallum reigneth a month, having slain Zachariah.

Menahem 1. *Division* 211.
—Menahem slayeth him, and reigneth ten years; he ripeth up the women with child of Tiphseh, Ammon-like^a. Menahem doth evil in the sight of the Lord, following Jeroboam's idolatry. He is invaded by Pul, king of Assy-

^y Chap. ii. 9.^z 1 Kings, xix. 14.^a Amos, i. 13.

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KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

but must take them up at conjecture. In this fifth chapter, he singeth a song for Christ, his beloved, concerning his Beloved's vineyard,—as they used to sing at their vintages; but it is a doleful ditty, concerning the unfruitfulness and wild grapes of the vineyard of Israel, after so much husbandry. Some of those sour grapes he reckons up under several woes, after his song. From this place, Christ^b useth the parable of the vineyard; and the Jews, from hence, do soon understand it.

ria [now is Syria fading, and Assyria rising]; but he hireth Pul with one thousand talents of silver to be on his side, and to strengthen him in his kingdom: this sum he raiseth again, by tax of sixty thousand rich men, at fifty shekels a man.

Menahem 10. Division 219.

—Menahem dieth: Ephraim, by him, is brought into a reliance and resting upon Assyria, which they continue in to their own undoing. Hosea^c taxeth them for this again and again; and foretelleth, that, therefore, the Assyrian shall be their king^d, and that they shall eat unclean things in the land of Assyria^e.

2 KINGS, XV. ver. 23—27.

A. M. 3249. Uzziah 49.—

UZZIAH's victories and magnificence, in time, make him proud.

Pekahiah 1. Division 220.

—THIS year, Israel's throne is empty. Pekahiah reigneth two years, and is slain by Pekah, the son of Remaliah.

Pekah 1. Division 223.—

Pekah, the son of Remaliah, reigneth twenty years.

2 CHRON. XXVI, from ver. 16 to the end of the chapter, and 2 KINGS, XV. ver. 5—7.

UZZIAH is, this year, struck with leprosy, and, this year, dieth. The Holy Ghost hath given a close inti

^b Matt. xxi. 34—45.

^d Chap. xi. 5.

^c Hos. v. 13, and vii. 11, and viii. 9.

^e Chap. ix. 3.

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KINGDOM OF ISRAEL.

3252 *A. M.* mation, that Uzziah's leprosy befel him in
 52 *Uzziah.* the last year of his reign, and not before,
 2 Kings, xv. 50; where it is said, that "Ho-
 sea slew Pekah, in the twentieth year of Jotham:" upon
 which arise these two scruples: 1. How Jotham's twentieth
 year can be spoken of, when he reigned but sixteen (2
 Kings, xv. 33)?—this shall be looked after, when we come
 thither. And, 2. How can Pekah's twentieth year be called
 the twentieth of Jotham, when Pekah began to reign a year
 before him, and so Pekah's twentieth is but Jotham's nine-
 teenth?

Answer. Why, here is the hint that the Holy Ghost giveth
 of the time of Uzziah's being struck leprous,—namely, in
 the last year of his reign: for here, by this very expression,
 is showed, that Jotham reigned in the last year of his fa-
 ther's life; and the text plainly expresseth the occasion, be-
 cause "the Lord smote the king with leprosy, so that he was
 a leper unto the day of his death;" and Jotham, the king's
 son, was over the house, judging the people of the land.

ISAIAH, VI.

IN the year that king Uzziah died, Isaiah seeth the glory^f
 of Christ in the temple, filling the temple with smoke, in
 sign of the burning of it: and angels, called 'Seraphim,'
 that is, 'burning ones,' because of the firing of the temple,
 which was there foretold, do proclaim the Trinity to be 'holy,
 holy, holy:' yet had the Jews so unholily behaved them-
 selves towards it, that they are doomed to blindness and
 obduration, till they be utterly destroyed.

2 CHRON. XXVII, *all*;

2 KINGS, XV, *from ver.*

32 *to the end.*

2 KINGS, XV. ver. 28, 29;

1 CHRON. V, *all.*

A. M. 3253. *Jotham* 1.—

Pekah 2. *Division* 224.—

JOTHAM reigneth, and doth
 uprightly, and prospereth;
 buildeth the gate between the

PEKAH seemeth to have been
 a Gileadite, and Pekahiah a
 Gadite. Pekah, with fifty Gi-

^f John, xii. 41.

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KINGDOM OF JUDAH.

KINGDOM OF ISRAEL.

king's house and the temple, and buildeth many forts in the country; subdueth Ammon, as his father had done; bringeth them under a great tribute; and executeth some more of Amos's prophecy against them. He was son to Jerusha, the daughter of Zadok, the high-priest. This, it may be, made Uzziah the more forward to assail the priest's office, because he had married the high-priest's daughter; but Jotham, though so much of the priests' seed, yet did not attempt the like. whose hand they fall, in the again restored to Israel.

leadites, slayeth him in the palace at Samaria, and reigneth wickedly after him. He proveth a very sore scourge to Judah before he dieth. In these times, even in the days of Jotham, there was an account taken of the families of Reuben, Gad, and half Manasseh, the inhabitants beyond Jordan, 1 Chron. v. 17: and so had there been in the days of Jeroboam the second: then, at their restoring by Jeroboam out of the hands of Hamath and Syria, —and now, at their arming against the Assyrian, under the time of Pekah, and are never

MICAHA, I, II.

IN the reign of Jotham, beginneth Micah to prophesy, and mourneth sadly for the ten tribes' captivity, which now drew near,—and for the misery of Jerusalem, which was not far off. He was a prophet in the days of Jotham, Ahaz, and Hezekiah; and it is more proper to conceive, that the subject and matter of his whole book, was the tenor of his prophesying in every one of their times, than it is easy to tell what chapters of his book were delivered in every one of those kings' time. The conclusion of the third chapter, is allotted to the times of Hezekiah^s; and there may the whole chapter be laid, and all the rest that follow it; and there shall we take them in. Micah was a prophet of Mareshah, in the tribe of Judah, bordering upon the Philistines^b. He beginneth his prophecy with the very same words that Michaiah

^s Jer. xxvi. 18.^b Josh. xv. 44. 2 Chron. xiv. 9.

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had concluded his to Ahab, שָׁמְעוּ עַמִּים כָּלםⁱ in a strange syntax and construction; "Hearken, ye people, all of them." His prophecy is, in some places, very obscure, and very terrible; and, in some, very plain and comfortable. He speaketh glorious things of Christ, and his kingdom; and nameth the town where he should be born: and useth the very words of Isaiah, who was now alive, to express the conflux to the kingdom of Christ under the gospel, and his power in it, and the peace that should be under it.

2 KINGS, XVI. ver. 1—4.

2 CHRON. XXVIII. 1—4.

A. M. 3268. *Jotham* 16.

Ahaz 1.—AHAZ reigneth very wickedly, serveth Baalim, and burneth 'his sons^k,' that is, one of his sons^l, in the fire to Molech. Hezekiah is preserved by a special providence, for a better purpose.

Pekah 17. *Division* 239.—

PEKAH is a desperate enemy to Judah; and joineth with Syria against Jerusalem, to make Rezin, a son of Tabeal, or one of the posterity of Tabrimmon, king there^m.

2 KINGS, XVI. ver. 5; ISAIAH, VII.

AHAZ's wickedness bringeth Rezin and Pekah against Jerusalem; but they cannot prevail againstⁿ the house of David, for the promise's sake. Isaiah assureth Ahaz of deliverance from 'those two firebrands,' both kings and kingdoms, which were now grown to be but 'tails,' and were ready to smoke their last. He offereth Ahaz a sign, which he scornfully refuseth, and despiseth to try Jehovah [his son Hezekiah is of another mind, 2 Kings, xx. 8]: therefore, the Lord himself giveth this sign, "That the Lord will not quite cast off the house of David, till a virgin have born a son, and that son be God in our nature;"—both which are great wonders indeed; yet he threatens sad days to come upon Jerusalem before.

ⁱ 1 Kings, xxii. 28.

^k 2 Chron. xxviii. 3.

^l 2 Kings, xvi. 3.

^m Isa. vii. 6.

ⁿ Observe this phrase in ver. 2, and 13.

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ISAIAH, VIII.

ISAIAH writes a book full of no other words but this^o, “מִהֵר שָׁלַל חֵשׁ בּוֹ” and takes two men that were of esteem with Ahaz,—Zechariah, his father-in-law, and Uriah the priest,—to see and witness what he had done, that so it might come to Ahaz’s knowledge. He also names a child, that his wife bare him, by this very name,—and all to confirm that Damascus and Samaria, the two enemies of Judah, now in arms against it, should speedily be destroyed. He useth two several phrases of the same signification, as applying them to the two places, Samaria and Damascus; yet doth he withal threaten those of Judah, that despised the house and kingdom of David, because it was but like the waters of Siloam, of a very small stream, in comparison of those great kingdoms that were so potent; and, therefore, that desired to be under one of those great kingdoms, and to make confederacy with it. Such men he threatens, that he will bring upon them a kingdom great enough, which should come as a mighty river, since they despised the small stream, and should overflow Emmanuel’s land all over. He prophesieth glorious things of Emmanuel himself;—as, that he should be a sanctuary; That he should have children, or disciples; That he should give them a law and testimony, which should be oracles to inquire at; And that whosoever should^p transgress that law and testimony, should be hard bestead, famished, perplexed, and, at last, driven to utter darkness.

ISAIAH, IX.

THAT this darkness shall be a worse darkness and affliction, than that was in Galilee, in their captivity, either by Hazael, or the Assyrian: for those places saw light afterward, for the gospel began there; but the contempt of the gospel should bring misery irreparable. He speaketh again glorious things concerning Christ, the child promised, before David’s house fail, “the Prince of peace, and^q Father of eternity.” A letter of note and remarkableness is in the word

^o ‘Hasting to the spoil, he hasteth to the prey.’

^p Ver. 21. וְעָבַר בָּהּ ‘And he transgresseth against it;’ i. e. against the testimony, ver. 2; or, the Gospel. ^q אָבִי עַד ver. 6.

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לִמְרֵבָה 'Lemarbeh' (in ver. 7), Mem clausum,—to show the hiddenness and mysteriousness of Christ's kingdom, different from visible pomp,—and to hint the forty years before Jerusalem's destruction, when this dominion increased through the world. The juncture of the first verse of this chapter, with the last of the preceding, and this subject of ver. 9 and 11, show plainly, that this chapter is of the same time with those two before.

ISAIAH, XVII.

HERE also, is the reader to take in this seventeenth chapter of Isaiah, made upon the very same subject, that these three last mentioned, the seventh, the eighth, and the ninth, were,—namely, concerning the final ruin of Damascus and Ephraim. And, whereas Damascus was destroyed and captived, in the beginning of the time of Ahaz; and as it is easily argued thereupon, that this prophecy, that foretelleth the destruction of it, should be set before the story, that relateth its destruction,—so it may be concluded, that this prophecy may be very properly taken in here, upon these considerations:—1. Till the time of the reign of Ahaz, the prophet meddles not with Damascus and Ephraim joined together; namely, not till they joined together to invade Judah. 2. Step but one step farther, in the chronicle, than this very place, where we would have this chapter taken in,—and Damascus is ruined. And therefore^a this chapter had to deal with Damascus and Ephraim joined together, it is an argument, that it is to be laid no sooner than here; and since it is a prophecy of the destruction of Damascus, before it come,—it can be laid no farther forward. Now the reason, why it lieth in that place of the book, where it doth, is, because there are many prophecies, against many several places, laid there together; and when the Lord is dealing threatenings among all the countries and places thereabout, Damascus and Ephraim could not go without. And, therefore, as these three last-named chapters are laid where they be, as single and singular denunciations against these two places; so is this chapter laid where it is, because it should there go in company with other threatenings.

^a Therefore: quandoquidem: Leusden.

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ISAIAH, XXVIII.

IN the same manner is the eight-and-twentieth chapter of this book,—which foretelleth, also, the destruction of Ephraim,—laid beyond its proper time, among chapters on either side it, that are of a date after Ephraim was destroyed; but it is laid there, that threatenings against that place might also come in among the threatenings against other places: and since there is no certain notice of what date that chapter is, it may not unfitly be taken in here:—and so all Isaiah's prophecies, against Ephraim, come together.

2 CHRON. XXVIII. ver. 4 to ver. 16.

REZIN and Pekah, returning to their several homes, from Jerusalem, which they could not overcome, spoil Judah miserably as they go. Pekah slayeth one hundred and twenty thousand men, and taketh two hundred thousand women and children captives; but they are mercifully used and enlarged, at the admonition of a prophet: the only good deed that we read of, done in Samaria, of a long time. Rezin also carrieth a great captivity away to Damascus.

2 KINGS, XVI. ver. 6.

AND not content with that, he taketh his opportunity, after he comes home,—now Judah is so low,—to take in Eloth, the sea town, in Edom, which Uzziah had recovered in the beginning of his reign: and this is the last victory of Syria, before Assyria swallowed it up.

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2 KINGS, XVI. ver. 7 to 17.

2 KINGS, XV. ver. 30, 31.

A. M. 3271. Ahaz 4.—
AHAZ hireth Tiglath-pileser:
'this razor that is hired,'—
namely, Assyria^r,—doth now
shave Galilee, Gilead, and
Damascus; and, ere long, it
lighteth on him that hired it.

Pekah 20. Division 242.—
PEKAH, before he dieth, lo-
seth all Gilead and Galilee;
and, at last, is slain himself,
by Hoshea, the son of Elah,
"in the twentieth year of Jo-
tham, the son of Uzziah."

^r Isa. vii. 20.

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Tiglath captiveth Damascus to Kir, and slayeth Rezin^s. Ahaz goeth to Damascus to see him, and bringeth away, with him, the pattern of an idolatrous altar.

Ahaz 5.—Ahaz, as he falleth into great sins, so falleth he into great miseries, being oppressed by enemies on every hand; yet still groweth he worse and worse, and is no whit humbled by his calamities. Therefore, the text^t sets a special mark and brand upon him, for such impenitency: "This is that king Ahaz." He setteth up a dial, which yieldeth a miraculous sign to his son Hezekiah, though he himself had scorned to ask for a sign.

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Now is revenge taken on Pekah, for all his cruelty against Judah. But it is not for Ahaz's sake; therefore, it is not dated by his time, but by Jotham's, in the grave.

Pekah 1. Division 243.—

After the death of Pekah, there is no mention of any king in the throne of Israel, for complete seven years together. For though Hoshea slew Elah in the fourth of Ahaz, which is called, 'Jotham's twentieth,' yet is not he said to reign, till Ahaz's twelfth year^u. The reason of this will be worth the labour a little to inquire after; for the resolving of this matter doth not only clear this place, but also gives light to one or two places more, which are of obscurity.

HOSEA, V, VI.

IN the times of Ahaz, after his seeking to Assyria for help, do these chapters seem to have been uttered; for chap. v. 13 reproveth that in Ephraim and Judah both, and threatens them both with judgments: and chap. vi, inviteth and exhorteth to repentance, and promiseth good. Ephraim is the more specially named, in the reproof, for relying upon Ashur, though Judah were now under the same sin, and falleth under the same reproof,—because Ephraim^v was first in that fault, and was first ruined by Ashur.

^s Amos, i. 5.

^u 2 Kings, xvii. 1.

^t 2 Chron. xxviii. 22.

^v 2 Kings, xv. 19.

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2 KINGS, XVI. ver. 17, 18;
2 CHRON. XXVIII. ver.
16 to 26.

A. M. 3279. *Ahaz* 12.—

AHAZ is entrapped in his own snare : his hired Assyrians now overflow himself: “Such days come upon him and his people, as had not been, since Ephraim departed away from Judah^w;” now that is fulfilled.

twelfth year of Ahaz, sets the crown upon his head, and he, and the kingdom of Samaria, become subjects and tributaries to the crown of Assyria : for, observe in the text, that “Hoshea becomes Shalmaneser’s servant, and gave him tribute” [this was in the twelfth of Ahaz; and, from thence, the nine years of his reign are dated]; but afterward, he is found faulty, and caught, and imprisoned; and then Samaria, in three years’ siege, is taken. So that those seven years, that were between the death of Pekah, and Ahaz’s twelfth, are without the mention of any king in Samaria,—because Hoshea was not yet established in the throne, but kept under by the Assyrian, till the twelfth of Ahaz, and then he sets him up king there. This observation of the vassalage of Samaria, before the final taking of it in the ninth of Hoshea, helpeth first to understand that place in Hos. x. 14;—namely, that Shalman, or Shalmaneser [for *Eser* was but an additional title to the Assyrian monarchs; as, Pil-eser, Eser-haddon, &c.] spoiled Beth-arbel, in this his first voyage against Samaria,—and so would he spoil Beth-el, at his second.

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2 KINGS, XVII. ver. 1, 2.

Hoshea 1. *Division* 250.—

HOSHEA reigneth in the twelfth year of Ahaz, and reigneth nine years, from that time forward. Now, since the time that Hoshea had slain Pekah, Shalmaneser, the king of Assyria, had come up against him, and brought him into vassalage: and now, in the

ISAIAH, X, XI, XII, XIII, AND XIV, to ver. 28.

AND the same observation also helpeth to methodize these chapters in Isaiah, and to remove that doubt, that

^w Isa. vii. 17.

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ariseth by comparing Isa. x, ver. 9. 11, with chap. xiv. 28, together: for the former place speaketh of the subduing of Samaria, by the Assyrian [which was not till some years after Ahaz's death]; and yet the latter speaks but of the year in which Ahaz died. Yet is there no dislocation at all in this; but that taking of Samaria, that chap. x. 9 speaketh of, was in this first expedition of Shalmaneser against Hoshea, before the twelfth of Ahaz, when he subdued Samaria and her idols, and brought that kingdom under tribute. In Isa. x, he threatens to do the like to Jerusalem, and indeed he doth it: "He came up to Aiath, passed to Migron, laid up his carriages at Michmash, lodged at Geba, cities within Ahaz's dominion, and came over the passage," that had been straitly kept, as a frontier between the kingdom of Samaria and the kingdom of Judah, &c.; and, indeed, came up to Jerusalem, and subdued Ahaz:—these were those strong waters that overflowed Judah and Emmanuel's land, in Ahaz's time^x; and the bitter days that he saw, the like not seen since the ten tribes' revolt^y. Of these days it is, that Hezekiah speaketh, in the very next year, or fourteenth of Ahaz, "Our fathers have fallen by the sword; and our sons, and daughters, and wives, are in captivity^z." "And be not ye like your fathers, and like your brethren, which trespassed against the Lord, and the Lord gave them up to desolation^a." This coming up of the Assyrian king, against Jerusalem, was the occasion of Ahaz's spoiling the things of the temple, "his cutting off the borders and bases, and removing the laver and sea, and the covert for the people to stand under on the sabbath, and his turning away his own entry aside from the house of the Lord^b, because of the king of Assyria," as saith the text; either to bestow those things, that he thus cut off, upon the king,—or for fear the king should see too much of the true religion there; but that Ahaz might show himself a worshipper of strange gods as well as the king. These sad times, and this expedition, the prophet speaketh of in that tenth chapter; but in the eleventh and twelfth, he again comforts the house of David, with the virtue of the

^x Isa. viii. 8.^y Isa. vii. 17.^z 2 Chron. xxix. 9.^a 2 Chron. xxx. 7.^b 2 Kings, xvi. 17, 18.

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anointing, or with the operation of the promise to the throne of David, that his lamp should not go quite out, till the Branch of the root of Jesse should bud, and a king from thence should bear rule over all nations. And, in chap. xiii and xiv, he prophesieth against the kingdom of Babylon,—which, indeed, was but now newly sprung,—that this stock of Jesse should outwear both Assyria and it; and that the ‘anointing,’ or decree, that God had made concerning David’s everlasting throne, should be their ruin, that strove against it.

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2 KINGS, XVIII. ver. 1—3;
2 CHRON. XXIX.

A. M. 3281. *Ahaz* 14. *Hoshea* 3. *Division* 252.
Hezekiah 1. — HEZEKIAH reigneth in the third year of Hoshea; and so, first, it is evident, that he reigned in his father’s lifetime: for if Hoshea began in the twelfth of Ahaz, as he did^c, and Hezekiah began in the third of Hoshea, as he did^d,—then doth it follow inevitably, that Hezekiah began his reign in the fourteenth of Ahaz, and said to reign sixteen years^e. The reason of this is also resolved out of that observation before, about Shalmaneser’s first expedition against Samaria, and his then expedition against Jerusalem; for he had subdued and deposed Ahaz, and made him to become as a private man; and set up Hezekiah on the throne in his stead, whom God had reserved for the benefit of his people, and for an instrument of much glory to himself, out of the bloody sacrifices of Ahaz to Molech, and out of the massacring hand of the enemy, that slew some of his sons. See 2 Chron. xxviii. 3—7. It is said, in 2 Kings, xviii. 7, that “Hezekiah rebelled against the king of Assyria, and served him not;” intimating, that he had been under the Assyrian

^c 2 Kings, xvii. 1.^d 2 Kings, xviii. 1.^e 2 Kings, xvi. 2.

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homage, but he would bear it no longer: and that in time provoked Sennacherib against him. Secondly; Observe how very young Ahaz was, when he begat Hezekiah: he was twenty years old, when he began to reign^f; and, in the fifteenth year of his reign, his son Hezekiah begins to reign, being then five-and-twenty years old, current^g, and so was born, when Ahaz was but ten years old: the like not to be paralleled again in all the Scripture, unless it was in the very young age of Judah, when he begat his eldest son Er^h.

2 CHRON. XXIX, XXX,
XXXI.

2 KINGS, XVII. ver. 3.

A. M. 3282. *Ahaz* 15. *Hezekiah* 1. — HEZEKIAH'S first year, properly; and so is it reckoned, 2 Kings, xviii. 9, 10: for his fourth year is said to be Hoshea's seventh; and his sixth, Hoshea's ninth. For though the beginning of his reign was somewhat coincident with the third of Hoshea, yet was it but a little time, and that year was soon out: therefore the Holy Ghost doth tell us, when it was that he began his reign at the very first; namely, in Hoshea's third. Yet he rather counteth the beginning of his first year, from the first day of a new year, and from his entering upon the work of reformation, than from the other date.

Hezekiah, upon the first day of the year, beginneth to cleanse the house of the Lord, and, even in the lifetime of Ahaz, casteth out those defilements, that Ahaz had brought into the temple. In eighty-and-eight days, the priests do cleanse the house and the court; and, by sacrifices, they make a new dedication. In the second month, they appoint and

Hoshea 4. *Division* 253. — HOSHEA, after his subjection to the king of Assyria, and receiving his crown from him, yet revolteth, and relieth upon the king of Egypt. Thus did the ten tribes trust in Egypt before their captiving; and so likewise did Judah before her captivity, as they had both trusted on Assyria.

^f 2 Kings, xvi. 2.

^g 2 Kings, xviii. 2.

^h Gen. xxxviii.

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keep the Passover; and Hezekiah and the princes send throughout all the ten tribes to invite them to come in to the true religion. This overture of reconciliation to God, and to the house of David, they have now, before they be destroyed: some of them embrace it, come and eat the passover, but not purified: yet, by Hezekiah's prayer, all goes well with them. The people, departing from this Passover, go abroad through the land, and break down idols, not only in Judah, but also in divers places of the country of the ten tribes. Hezekiah, at Jerusalem, restoreth the priests to their courses, and the tithes to the priests.

In this purging and cleansing of the temple, which Hezekiah performed in the beginning of his reign, it may well be supposed, that that copy of Solomon's Proverbs, mentioned Prov. xxv. 1, was found, and was transcribed by some of Hezekiah's servants out of the old manuscript, which, it is like, was much soiled and spotted with time and neglect.

2 KINGS, XVI. ver. 19, 20;

2 CHRON. XXVIII. ver.

26, 27.

A. M. 3283. Ahaz 16.

Hoshea 5. Division 254.—

Hezekiah 2.—AHAZ dieth, having lived a good while a deposed king, and having seen his son depose the idolatry, that he had erected.

EGYPT becomes a broken reed to Israel: they lean upon it; but it does pierce their hand, and not support them.

ISAIAH, XIV, *from ver. 28 to the end.*

IN the year that Ahaz died, Isaiah prophesieth against the Philistines;—that 'whereas Uzziah had been a serpent to them, and had bitten them soreⁱ, but when he was dead, they insulted over Ahaz^k;—that now Hezekiah should prove a cockatrice to them, and smite them again^l;—that God would first bring upon them a famine, and then Hezekiah's sword, and, finally, 'a northern power,' that should utterly dis-

ⁱ As 2 Chron. xxvi. 6.^k As 2 Chron. xxviii.^l As it came to pass, 2 Kings, xviii. 8.

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solve them.' But that the terrible messengers of the Assyrian nation, that should come against Jerusalem, as Rabshakeh and Rabsaris, &c. should receive this answer,—that 'God hath founded Sion, and the poor of his people should trust in it; and the Assyrian should not prevail against it.'

HOSEA, VII, VIII, IX, X, XI, XII, XIII, XIV.

ABOUT this time were all these chapters of Hosea delivered, as may be collected by these three observations:—1. The common and constant speech, that the prophet maketh to Ephraim in them, sheweth, that these things were spoken to the ten tribes before they were captived, whose captivity is now within four years to come. 2. That this was spoken after Hoshea had entertained amity with Egypt, of which there is mention, 2 Kings, xvii. 4: for see how chap. vii. 11, and xii. 1, do speak of, and intimate, such a thing. And, 3. That this was spoken after the expedition of Shalman, mentioned before; in which expedition he destroyeth Beth-arbel^a; and before his second expedition, when he should destroy Beth-el.

2 KINGS, XVIII. ver. 4, 5, 6, 7, 8.

A. M. 3284. *Hezekiah* 3.

—HEZEKIAH still goeth on in his uprightness, and in reforming. He destroyeth 'the brazen serpent,' which the people had idolized. It was now about seven hundred and thirty years old. He conquereth the Philistines, as Isaiahⁱ had prophesied of him, and smote them even unto Gaza, and the borders thereof מִמְּגֵדל נֹצְרִים עַד עֵיר מִבְצָר i. e. both 'garrisoned

2 KINGS, XVII. ver. 4 to ver. 24; and XVIII. ver. 9, 10, 11, 12.

Hoshea 6. *Division* 255.

—HOSHEA imprisoned for disloyalty.

Samaria besieged.

Hoshea 8. *Division* 257.

—Samaria still besieged.

Hoshea 9. *Division* 258.

—Samaria taken, and the ten tribes captived. Israel is now Lo-ruhamah, 'No more pitied^j.' The story of the king of Assyria's planting Samaria with a mixed people, is related instantly after the story

^a Hos. x. 14.

ⁱ Chap. xiv. 28.

^j Hos. i. 16.

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towers,' or castles, 'and fenced cities.' He also rebelled against the king of Assyria, who had set him upon the throne, and would no more homage him; relying upon the Lord for assistance, to keep the throne of David free from such slavery.

of her captiving, — though they were a great while distant,—that the story of Samaria might be related and concluded all at once. And observe, how the story of its captiving is related twice, viz. chap. xvii, as referring to the times of Hoshea,—and chap. xviii, as reserving to the times of Hezekiah.

ISAIAH, XV, XVI.

IN these fifteenth and sixteenth chapters, there is a sad prophecy against Moab, which was to have its accomplishment within three years after it was prophesied: "Within three years, as the years of a hireling, and the glory of Moab shall be contemned^k." Seder Olam applies these 'three years' to the three years of the siege of Samaria, where he conceiveth the Moabites, like base hirelings, did assist the king of Assyria against Israel; and for these three years' base service, the Lord would requite her with confusion and contempt. But the like threatening being used against Kedar, and terminated within one year^l, doth show that this is to be taken in the proper sense, of coming to pass within three years. Now when this ruin and misery of Moab befel, it is not specified,—nor whence these three years are to be dated, can it be determined: but only thus much may be concluded; that the Assyrian army was continually abroad and conquering up and down, both in the time of Shalmaneser, and in the time of Sennacherib: and whether Shalmaneser's army, before the taking of Samaria, or after, or Sennacherib's army before his coming up to Jerusalem, did destroy and subdue Moab, it is uncertain; but that one of these did it at some one of these times, it is more than probable; for the prophet can hardly possibly be interpreted to any other date: and to which of these

^k Isa. xvi. 14.^l Isa. xxi. 16.

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times soever it be referred, the order of these chapters will yet appear very proper, as we have laid them, in the thirteen first years of Hezekiah.

ISAIAH, XVIII, XIX.

A PROPHECY against Assyria and Egypt,—the one, the scourge,—and the other, the carnal confidence,—of Israel. He calleth Assyria ‘the land shadowing with wings,’ descanting upon his own phrase, which he had used in chap. viii. 8, “The stretching out of his wings shall fill thy land, O Immanuel:” and foretelleth of the destruction of the host of Assyria, by the stroke of the angel. He also prophesieth the destruction of Egypt, and Judah’s going down to dwell there; even to the filling of five cities with the language of Canaan; but those should prove, also, ‘cities of destruction:’ yet, in time, Egypt, and Assyria, and Israel, should come to the obedience of the gospel.

ISAIAH, XX.

“IN the year that Tartan took Ashdod,” Isaiah hath another prophecy against Egypt, and one against Ethiopia. Tartan was an Assyrian chief-commander under Sennacherib¹; and it is very probable, that he died among the one hundred and eighty-five thousand men that were slain by the angel^m: and so his taking of Ashdod must fall out before that time. And this consideration doth help very well to know the time and method of this chapter. Isaiah was now in sackcloth, mourning belike for the ten tribes’ captiving: and the Assyrian army is now abroad, taking in cities and places, as fast as it can; and the Lord, in this chapter, threatens the two most potent kingdoms then extant, Egypt and Cush,—that they shall both be captived, and shamefully used, by Assyria. Tar-hakah, king of Cush, faceth Sennacheribⁿ, and is foiled by him,—as appeareth, chap. xliii. 3.

ISAIAH, XXI.

ABOUT the same time hath the prophet a sad vision

¹ 2 Kings, xviii. 17.

^m 2 Kings, xix. 35. 2 Chron. xxxii. 21.

ⁿ 2 Kings, xix. 9.

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against Babylon, now rising, and against Dumah and Kedar, countries of Arabia^o, and foretelleth of Kedar's ruin within one year: which directeth us to the order and time of this prophecy; namely, that it was in these conquering times of the Assyrian, before he receiveth his sad blow by the angel.

He foretelleth of Babylon^p, that there should be "a co-zener of Babylon the cozener, and a spoiler of that spoiler;" and that 'all sighing,' through Babylonian pressures, 'should cease;' That 'Belshazzar's night of pleasure' and banqueting 'should be turned into fear' [ver. 4]; That while they were furnishing tables, and setting centinels to watch while they eat and drank, the alarm should be given, and they should cry, "Arise, ye princes, and anoint the shield" [ver. 5].

By a couple of horsemen, and two chariots of different draughts, he charactereth Cyrus and Darius, and the Median and Persian nation [ver. 7]; and proclaimeth the ruin of Babylon by them.

Of Dumah he telleth, that in Seir, or Idumea, it would be questioned, what was the issue of that night, when Babylon was destroyed; 'Watchmen, what of that night?' And the issue and the answer should be,—that, first, a morning or some dawning from Babylon's bondage was sprung, but afterward a sad night of sorrow should come on Dumah also, as it had done on Babylon: That Arabia's tents should be so spoiled, that they should be forced to lodge in the open forest, &c.

ISAIAH, XXII.

THIS chapter containeth a sad prophecy against Judah, which he calleth, 'The valley of vision,' because of God's revealing himself there to his prophets. He foretelleth in it the heavy times, that were coming upon that people of Judah, by the Assyrian army, before it was miraculously destroyed: That the slain thereof should not only be slain with the sword, nor dead only by battle, but dead with famine [ver. 2]; for the invasion of that army should cause

^o See Gen. xxv. 13, 14.

^p הַבּוֹגֵד בּוֹגֵד וְהַשּׂוֹדֵד שּׂוֹדֵד ver. 2.

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husbandry to be neglected, so that briers and thorns should come upon the land through this neglect, and there should be this trouble for many days and years together, and lamenting for the pleasant fields and the fruitful vine^m; Elam and Kir, Persia and Assyria, should be combined in this invasion, and should fill the country with chariots and horsemen: That by this misery the Lord should discover the covering, or uncloak the hypocrisy and pretences of Judah; for now they would show their carnal confidenceⁿ, and their carnal security^o. He prophesieth of the displacing of Shebna from being over the household, and placing of Eliakim in his room: which was accomplished, and was come to pass, when Rab-shakeh lay before Jerusalem^p.

ISAIAH, XXIV, XXV, XXVI, XXVII. XXIX.

As, in the two-and-twentieth chapter, the prophet had foretold the misery and perplexity of Judah, by Sennacherib's army, before the angel destroyed it,—so, in the first and last of these chapters, he declareth the final desolation of it by Nebuchadnezzar, as he doth the desolation of Tyros by him^q, and the final desolation of Ephraim by Shalmaneser^r. He mingleth many sweet and gracious promises and comforts among his threatenings, &c. He calleth the altar 'Ariel,' and Jerusalem 'Ariel,' or 'the lion of God;' the one, for devouring sacrifices,—the other, for devouring men by slaughter: and he threateneth, that God would distress Ariel the city, and it should be as Ariel the altar, with abundance of slain about it^s.

ISAIAH, XXX, XXXI.

THE oppression and terror of the Assyrian army, made perplexed Judah look after an arm of flesh, 'the reed of Egypt^t.' This carnal confidence the prophet taxeth smartly in these two chapters: yet, for his promise' sake, assureth of deliverance, and foretelleth the divine vengeance upon the Assyrian. The misery and oppression by this army,—what

^m As chap. xxxii. 10. 12, 13.ⁿ Ver. 9—11.^o Ver. 12, 13.^p Isa. xxxvi. 22.^q Chap. xxiii.^r Chap. xxviii.^s Chap. xxix. 2.^t Chap. xxxvi. 6.

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under Shalmaneser, and what under Sennacherib,—had been long, and had been grievous; so that they had eaten the bread of adversity, and drunken the water of affliction, and their teachers had been removed into corners, &c^u. But, as the stream of the Assyrian power had overflowed, and raught up even to the neck^v,—so should the Lord's anger do now to him^w; and they of Jerusalem should have joy in the night^x, for the Assyrian should be beaten down with the voice of the Lord^y, in the valley of Hinnom, or Tophet^z; and should fall, not by the sword either of great or mean man, but of the mighty God^a. These and other particulars do plainly clear the method of these chapters, and show they lie here in their proper time.

ISAIAH, XXXII, XXXIII, XXXIV, XXXV.

UNTO the same times are we to refer these chapters also, speaking, amongst other things, of the sad times that Judah suffered, while the Assyrian army was ranging and destroying up and down, before the Lord destroyed him: That he should spoil the vintage and husbandry^b, and that he made the highways waste, and cared not to keep any covenant that he made^c; but he should be destroyed: and so should the other enemies of the church, particularly Edom, who was a constant adversary^d; and good and comfortable things should accrue to Zion^e.

MICAH, III, IV, V, V, VII.

THE last verse of the third of Micah, is owned, by the men of Jeremiah's^f time, to have been uttered in the time of Hezekiah: and here may both that whole chapter, and all the chapters that follow it, be very well placed, as prophesied in some time of Hezekiah's thirteen first years, before Sennacherib besieged Jerusalem: for [in chap. v. 1] he seemeth to speak of that siege, and of Sennacherib's blasphemy, both against God and Hezekiah, "smiting the judge of Israel, as with a rod, upon the cheek;" and he foretelleth that Christ

^u Chap. xxx. 20.

^v Chap. viii. 8.

^w Chap. xxx. 28.

^x Ver. 29; compare chap. xxxvii. 36.

^y Ver. 31.

^z Ver. 33.

^a Chap. xxxi. 8.

^b Chap. xxxii. 10. 12.

^c Chap. xxxiii. 8.

^d Chap. xxxiv.

^e Chap. xxxv.

^f Jer. xxvi. 18.

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should be the people's peace in the Assyrian's invasion; and that, though the proud enemy thought to triumph and tread down the chief city of all the nation, Jerusalem,—yet should that be so far from being insulted over by him, that Beth-lehem, a poor town, should yield and produce One, that should tread both the Assyrian, and all other the church's enemies, under foot. And so, as the birth of Christ of a virgin was a sign to Ahaz,—so is his birth in Beth-lehem a sign in the days of Hezekiah.

THE PROPHECY OF NAHUM, ALL.

IN these days of Hezekiah, also, lived Nahum the prophet, and was one of the comforters of Jerusalem^s, against the burden and terrors of Assyria. He is generally held to have prophesied in the days of Manasseh, with Habakkuk; which he might very well do, beginning in the reign of Hezekiah, and continuing in Manasseh. He mentioneth the evil counsel of Sennacherib against the Lord, and foretelleth his death in his idol-temple^h; and denounceth destruction to Nineveh, the chief city of Assyria, &c.

2 KINGS, XVIII, *from ver. 13 to the end, and XIX, all;*

2 CHRON. XXXII, *from beginning to ver. 24;*

ISAIAHI, XXXV, AND XXXVII.

SENNACHERIB, the king of Assyria, having invaded Judah, Hezekiah sends a submission to him at Lachish; who cheatingly gets three hundred and thirty talents from him, and then departs not away from him for all that year.

The Assyrian first sends some of his servants with a message to Jerusalem, to have persuaded the people out of their own defence: but when that would not prevail, he sendeth a great force against the city; where Rab-shakeh, in the head of them, revileth Hezekiah, and the Lord, &c. But Hezekiah, praying and sending to Isaiah, hath a comfortable answer, and a comfortable sign; a comfortable answer,—that the king of Assyria should be bridled and muzzled; and this very thing should be a comfortable sign for the future, that God would prevent the famine, which

^s Isa. xl. 1.

^h Chap. i. 11. 14.

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they had great cause to fear; and that God would establish them for the time to come. The Assyrian army had spoiled all their tillage through the country for a long timeⁱ: and what shall they do now for meat and sustenance, if they escape that army? why, eat this year what groweth of itself, and what may be found up and down on the trees and the ground. But what must they do the next year,—which was a year of release and rest, as every seventh year was, and they might not till the ground? why, ‘Providebit Deus,’ ‘God will also then provide’ for them of what grows of itself again; and then the third year sow and reap, and return to your old peace and prosperity.

ISAIAH, XXXVIII;

2 KINGS, XX, *to* ver. 12;

AND 2 CHRON. XXXII. ver. 24.

HEZEKIAH’S sickness of the plague, seemeth to have been in the very time while the Assyrian army lay about Jerusalem; for though the destruction of that army, by the angel, be related before the story of his sickness,—yet that his sickness was while that army was alive, may be conjectured upon these two collections:—

First; It is past all doubt, that his sickness was this very same year that the Assyrian army was destroyed by the angel: for if he reigned nine-and-twenty years^k, and that stroke of the angel upon that army was in his fourteenth year^l; and he lived fifteen years after his sickness^m,—then it makes that matter past controverting.

Secondly; The Lord in his sickness doth not only promise him recovery from his disease, but also that he will deliver him and that city out of the hand of the king of Assyria; which shows there was then danger to him and Jerusalem from that king. And this may be conceived one cause that made Hezekiah to weep so bitterly, when the message of death was denounced unto him; because he was to leave Jerusalem and Judah under the pressure and danger of the Assyrian tyrant, and must not see the delivery of it.

Therefore, though the whole story of Sennacherib be laid together, as was fit,—yet can I not but, in my thoughts, insert

ⁱ Chap. xxxii. 9—13, &c.

^l As ver. 13 of that chapter.

^k As 2 Kings, xviii. 2.

^m As 2 Kings, xx. 6.

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this story of Hezekiah's sickness before the destruction of his army; as no doubt it came to pass before Sennacherib's death; and yet is that storied before it, for the concluding of his history all at once.

To Hezekiah alone is it given to know the term of his life; and the sun in the firmament knoweth not his going down, that Hezekiah may know his.

2 KINGS, XX, *from ver. 12 to ver. 20;*

ISAIAH, XXXIX, *all;*

2 CHRON. XXXII. ver. 25, 26.

MERODACH, or Berodach-baladan, the king of Babel, visiteth Hezekiah by his ambassadors, to congratulate his recovery, and to inquire after the miracle of the sun turning back. The Lord left Hezekiah, to try what was in his heart, and it showed folly. The Lord foretells, by the prophet, the captivity into Babel, which city and kingdom is now small, and under the power of the Assyrian, before it rise to be the golden head. For observe, in 2 Chron. xxxiii. 11, that Babel is in the hand of the king of Assyria; "The captains of the host of the king of Assyria carried Manasseh unto Babel."

It might very well be, that Eser-haddon, who succeeded Sennacherib in the Assyrian monarchy, took offence at Merodach-baladan, for his intimacy and familiarity with Hezekiah; and, thereupon, set upon Babel, and took it out of his hands. Babel had been tributary to the crown of Assyria, hitherto, the Assyrian having built it for some of his servants, that traded upon Euphrates in ships, and made it a fair city; but now Eser-haddon subdued it, and defaced it^k.

2 CHRON. XXXII, *from ver. 27 to end;*

2 KINGS, XX. ver. 20, 21.

HEZEKIAH liveth, these fifteen years, in safety and prosperity, having humbled himself before the Lord for his pride to the ambassadors of Babel. The degrees of the sun's reversing, and the fifteen years of Hezekiah's life prolonging, may call to our minds the fifteen Psalms of degrees;

^k Isa. xxiii. 13.

YEAR OF THE WORLD 3308—3310.

viz. from Psalm cxx, and forward. There were Hezekiah's songs that were sung to the stringed instruments in the house of the Lord¹: whether these were picked out by him for that purpose, be it left to censure. The Jews hold they were called 'Psalms of degrees,' because they were sung upon the fifteen stairs, that rose into the courts of the temple. Whoso, in reading those Psalms, shall have his thoughts upon the danger of Jerusalem by Sennacherib, and her delivery,—and the sickness of Hezekiah, and his recovery,—shall find that they fit those occasions in many places very well. But I assert nothing, but leave it to examination.

1 CHRON. IV, *from ver. 34 to the end.*

IN the time of Hezekiah, some of the Simeonites subdue the Mehunims, and the Amalekites. It is
 279 *Division.* most likely, it was not in the former fourteen
 27 *Hezekiah.* years of Hezekiah, when the Assyrian army was all abroad, and none durst peep out; but in his last fifteen years,—when that army was destroyed and gone.

3310 A. M.—Hezekiah dieth.

ISAIAH, XXIII. AND XL, XLI, &c.

to the end of the Book.

THE prophesying of Isaiah is concluded, by the title of his book, in the times of Hezekiah [though the Hebrews of old have held, that he lived and died in the days of Manasseh, and 'was sawn asunder by him:' the Epistle to the Hebrews may seem to speak to that, Heb. xi. 37]: therefore, according to the chronology of the title of the book in the first verse of it, these chapters, that are set after the story of Hezekiah's fourteenth year, or after the story of the destruction of the Assyrians, and Hezekiah's recovery, are all to be allotted to the fifteen years of his prolonged life; since there is no direction to lay all of them, or any of them, in any time else, &c.

The three-and-twentieth chapter also falleth under the same time, even towards the latter end of Hezekiah's reign,

¹ Isa. xxxviii. 20.

 YEAR OF THE WORLD 3311—3316.

when the king of Assyria had now taken Babel. This is apparent by ver. 13, spoken of a little before; for there the Lord threateneth Tyrus by the example of Babel. That city had been founded by the Assyrianⁿ, for his ships and ship-men to traffic upon Euphrates, as Tyrus was built on the sea for the like purpose; but now the Assyrian had brought that to ruin; and so should the case of Tyrus be by the Babylonians. Nebuchadnezzar destroyed Tyrus^o.

Now, the reason why this chapter, that fell so late in Hezekiah's time, is yet laid in that place where it is, is this: because the prophecies against those countries which lay so together, might lie also together, and threatenings and denunciations of judgments might come as it were all in one body. For it may be observed, that very much of this book that lieth before the story of Sennacherib, is threatening and terror,—and the most of the book that lieth after, is comfort and promises. Only upon mention and promise of Cyrus [chap. xlv and xlv], there is a grievous threatening of Babylon, which ere long grew great [chap. xlvi and xlvii]; for Cyrus was to destroy it.

2 KINGS, XXI, *to ver. 17;*

2 CHRON. XXXIII, *to ver. 11.*

MANASSEH reigneth fifty-five years: a very bad son of a very good father. He equalleth, or rather exceedeth, the very Canaanites in abominable wickedness: he is a most extreme idolater, murderer, and conjurer.

2 KINGS, XVII, *from ver. 24 to end.*

IN his time, the kings of Assyria planted Samaria with a mongrel people from divers countries: Eserhaddon was the man^p; who seemeth also to be called 'Asnappar^q,' unless the commander-in-chief in that expedition bare that name. These Samaritans, newly settled, are devoured with lions, as the prophet that came from Samaria, was^r, for doing con-

ⁿ לַצִּיִּים, 'For ships and for men of the desert;' thereupon Babel is called, "the desert of the sea," Isa. xxi. 1.

^o Ezek. xxix. 18.

^p Ezra, iv. 2.

^q Ezra, iv. 10.

^r 1 Kings, xiii.

YEAR OF THE WORLD 3316.

trary to the Lord. In after-times they grow constant enemies, and bitter against the Jews : yet cometh Josiah in the next generation, and destroyeth the relics of idolatry in the very midst of them. To this plantation of the country and cities of Samaria with such foreigners, may that prophecy refer in Isa. vii, ver. 8; if we will count the time from the very delivery of the prophecy, “ Within threescore and five years shall Ephraim be broken, that it be not a people :” which prophecy being delivered about the third or fourth year of Ahaz, if we count those sixty-five years forward, the end of them will fall about the four or five-and-twentieth year of Manasseh. And the matter so taken may be understood in this sense,—that ‘ the prophet there denounceth such a ruin to Ephraim’ [and Damascus is also included in the same prophecy, and was concluded also under the same plantation], ‘ that it should no more be a people or country of that name, but the very name now changed, gone, and rooted out.’ We gave another gloss and date upon these words and years before,—namely, counting them backward from the captiving of Samaria, as here we count them forward from the delivery of the prophecy :—the reader may judge and take his choice.

THE PROPHECY OF HABAKKUK, ALL.

IN these wicked times of Manasseh lived Habakkuk, and prophesied against his wickedness. And of him and Nahum may very well be understood that passage in 2 Kings, xxi. 10; “ The Lord spake by his servants, the prophets, saying, Because Manasseh the king of Judah had done these abominations, &c. therefore I am bringing evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle :” which, in a manner, is the very same with that in Hab. i. 5; “ Behold ye and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you: for, lo, I raise up the Chaldeans,” &c.

This judgment upon Judah, by the Chaldeans, was yet to come, after some space of time, as chap. ii. 3; and this prophet fore-armeth against it by that golden doctrine, “ The just shall live by faith;” and by foretelling the judgments upon Babel itself. He prayeth for the preservation of pro-

YEAR OF THE WORLD 3336—3343.

phesy, in the captivity in a foreign land, and calleth the captivity, “the midst of years;” viz. twixt Samuel and Christ: he taketh out his own lesson that he readeth to others, of “living by faith;” and professeth, in the greatest extremities and improbabilities of good, yet to rejoice in the Lord, and to joy in the God of his salvation.

2 CHRON. XXXIII, *from ver. 11 to the end;*

2 KINGS, XXI, *from ver. 17 to the end.*

THE wickedness of Manasseh doth, in time, bring him into chains in Babel; they bring him to be humbled for his wickedness, and that brings him into his throne again: both his mind and his estate received a great change and alteration. In what time of his reign he was carried to Babel, and how long he continued there, is undeterminable; but upon his return to Jerusalem again, he maketh a great reformation, and buildeth divers great buildings, and garrisoneth the strong cities of Judah.

And now, since the Assyrian monarchy is ready to fall in the next generation, let us look back a little upon the growth and rise of it hitherto; and upon the Syrian kingdom, which it hath, a good while ago, swallowed up. Damascus, the head of Syria^s, was extant in the days of Abraham^t; but not mentioned of any great victoriousness till the days of David, nor then the head of Syria neither; for then was Syria divided into several kingdoms,—as Aram-zobah, Aram-beth-Rehob, Aram-naharaim, and Aram-Damascus^u. The chief king among them in those times was Hadad-ezer, the son of Rehob king of Zobah, and who had now joined Rehob and Zobah into one kingdom, and had also brought Aram-naharaim, or some good part of it, into the same monarchy. Compare Psalm lx, the title, with 2 Sam. viii. 3, &c. Rezin, a servant of his, runs away from him, and goes to be king of Damascus^v: then that city began to peep up, and ere long to be head of all Syria. And these kings reigned there;—Ben-hadad, the son of Tabrimmon, the son of Hezion,

^s Isa. vii. 8.

^t Gen. xv. 2.

^u 2 Sam. viii. 3, and x. 8.

^v 1 Kings, xi. 23.

YEAR OF THE WORLD 3365, 3366.

in the days of Asa^w; then Ben-hadad, the son of this Ben-hadad, in the days of Ahab^x, and of his son Joram^y. Him Hazael, one of his commanders, stifled, and reigned in his stead^z, and doth Israel much mischief^a: Ben-hadad, his son, succeeded him^b; and after him reigned Rezin, the last king of Syria, captived by the Assyrian, and Damascus with him;—and so is there an end of the Syrian power.

A. M. 3365.—Manasseh dieth.

AMMON reigneth two years; and is, at last, slain by his own servants; but his death avenged on those servants by the people of the land.

3366 A. M. 337 *Division.* Whilst the kingdom of Syria was in its

1 *Ammon.* power, the Assyrian kingdom was obscure; and, therefore, very improperly made by some the first of the four monarchies. No king of it mentioned in Scripture, till Pul, in the time of Menahem, king of Israel. Famous in heathen stories is Sardanapalus, the last king of that kingdom, whilst it was obscure, and with whom it fell. Before his time it was, that Jonah went to Nineveh, and prophesied against it, some thirty or forty years before its fall. In new hands, that city and kingdom began to be great and victorious. The first of the kings of the new race was Pul; so potent, that he pulled a thousand talents, by way of tribute, from the king of Israel^c. After him came Tiglath-pileser into the Assyrian throne, and conquered Syria, and added it to Assyria^d. Next after him reigned Shalmaneser, who captivated the ten tribes^e; and after him Sennacherib, the blasphemous, called also Sargon; as it is probable, Isa. xx. 1. Eser-haddon succeeded Sennacherib, and he is the last Assyrian king mentioned, if Asnappar were not one, on that throne, different from him. Then did Babylon swallow up Nineveh, and Nebuchadnezzar subdued it, and brought it under the subjection of Babylon; whereas Babel had been lately under the subjection of it.

^w 1 Kings, xv. 18.

^x 1 Kings, xx. 1. 34.

^y 2 Kings, vi. 24.

^z 2 Kings, viii. 15.

^a 2 Kings, x. 32.

^b 2 Kings, xiii. 24.

^c 2 Kings, xv. 19.

^d 2 Kings, xvi. 9, 10.

^e 2 Kings, xvii. 3, &c.

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2 KINGS, XXII. ver. 1 ; and 2 CHRON. XXXIV.

ver. 1 to ver. 8.

JOSIAH reigned thirty-one years, being but eight years old, when he began to reign. The youngest king that ever sat upon the throne of Judah,—as young again as Uzziah^f; and yet was Uzziah long off the throne for his minority. God had much to do by Josiah, and therefore he sets him on the throne, and shows his piety to the world, betime. The Lord had spoken of him about three hundred and forty years ago^g.

3368 *A. M.* that ever sat upon the throne of Judah,—as
 339 *Division.* young again as Uzziah^f; and yet was Uzziah
 1 *Josiah.* long off the throne for his minority. God
 had much to do by Josiah, and therefore he
 sets him on the throne, and shows his piety to the world,
 betime. The Lord had spoken of him about three hundred
 and forty years ago^g.

3374 *A. M.*—Jehoiakim born this year. Compare 2 Chron. xxxiv. 1, and xxxvi. 5.

3375 *A. M.*—Josiah setteth himself to seek God in the eighth year of his reign.

3376 *A. M.*—Jehoahaz born : see 2 Chron. xxxvi. 2 : he is called Johanan and Shallum^h; and said to be the first-born of Josiah, because he reigneth first,—and the fourth son, because he was last born.

3379 *A. M.*—Josiah purgeth Judah and Jerusalem from idols, &c.

JEREMIAH.

JEREMIAH beginneth to prophesy, in the thirteenth of Josiah, and, by prophesying, to help forward the reformation begun, which went on exceeding slowly,—not through any negligence of Josiah himself, whose heart was very upright with the Lord, but through the slackness and remissness of the princes and people, and through the rootedness of idolatry in them. And hence it is, that Jeremiah prophesieth so terrible things, and so certain destruction, in the very time of reformation. Josiah, in the twelfth year of his reign, had begun to destroy idolatry; and yet, how much filth of it was remaining in his eighteenth year, is almost incredibleⁱ.

Jeremiah, a young priest and prophet for the young king, was, Moses-like, a prophet to Israel forty years; viz. eighteen

^f 2 Kings, xv. 2.^h 1 Chron. iii. 15. Jer. xxii. 11.^g 1 Kings, xiii. 2.ⁱ 2 Kings, xxiii.

YEAR OF THE WORLD 3380.

of Josiah, eleven of Jehoiakim, and eleven of Zedekiah: And, as Moses was so long with the people a teacher in the wilderness, till they entered into their own land,—so was Jeremiah so long in their own land a teacher, before they went into the wilderness of the heathen. The Holy Ghost setteth a special mark upon these forty years of his prophesying, Ezek. iv. 6; where when the Lord summeth up the years, that were betwixt the falling away of the ten tribes, and the burning of the temple,—three hundred and ninety in all; and counteth them by the prophet's lying so many days upon his left side; he bids him to lie forty days upon his right side, and bear the iniquity of the house of Judah forty days, a day for a year: not to signify, that it was forty years above three hundred and ninety, betwixt the revolting of the ten tribes, and the captivity of Judah; for it was but three hundred and ninety, exactly, in all: but, because he would set and mark out Judah's singular iniquity, by a singular mark; for that they had, forty years, so pregnant instructions and admonitions by so eminent a prophet, yet were impenitent, to their own destruction.

The prophecies of Jeremiah are either utterly undated, and so not easily, if at all, to be referred to their proper time; or those, that are dated, are almost generally dislocated, and not easy to give the reason of their dislocation. The first chapter, at ver. 2, and the third chapter, at ver. 6, do only bear the date of Josiah's reign, and no more mention of any other prophecy, delivered in his time, expressly made; and yet there is no doubt, that very much of the beginning of his prophecy was in his time.

JEREMIAH, I.

THIS chapter dateth itself by the thirteenth year of Josiah; and that was the time, and this was the subject, of the prophet's first ministry: for here is laid down the general head, upon which his whole prophecy doth chiefly run, "A rod and evil to come upon Jerusalem from the north." God sheweth him a plain, dried, withered rod, to signify the rod and stroke, that God was about to bring upon the people: and when he asked Jeremiah, what he saw, he not only saith, he saw a rod, but he can readily name the wood of which it

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was made, though it was withered and dry, and no ready token on it to discern of what wood it was,—“I see,” saith he, “מקל שקד, a rod of almond:” Thou hast well seen, saith God, for “אני שקד,” “I hasten my word to perform it.” The Lord descanteth upon the word ‘shakedh,’ in the prophet’s answer: and, since Jeremiah had spoken so fully, as to tell, that he not only saw a rod, but a rod of ‘shakedh,’ or of ‘almond;’ the Lord answers as fully, that he is not only about to bring a rod upon the land, but also ‘shakedh,’ ‘he doth hasten’ to perform it.

Josiah goeth on in piety, and in reforming; yet is not the wrath of the Lord removed; partly, because of
 352 *Division.* the sins of Manasseh^k; and partly, because
 14 *Josiah.* the people’s reformation was but feigned^l; and partly, because, in most of them, there was no reformation at all.

2 KINGS, XXII, *from ver. 3 to end, and XXIII, to ver. 29;*
 2 CHRON. XXXIV, *from ver. 8 to end;*
and XXXV, to ver. 20.

THE copy of the law, written with Moses’s own hand, is found this year in the temple. Josiah consulteth Huldah, a prophetess, about it. Je-
 3385 A. M. sulteth Huldah, a prophetess, about it. Je-
 356 *Division.* remiah was not now at Jerusalem, but at
 18 *Josiah.* Anathoth, the town of his birth; he prophesied there, till his townsmen were about to kill him^m, and then he goeth up to Jerusalem; and the Lord, beforehand, tells him, that he must expect rougher dealing at Jerusalem, than at home: for, “if footmen had wearied him, how could he run with horsemenⁿ?” &c. If he had been thus tired with his own equals at Anathoth, what would he do with the great ones at Jerusalem? And if, in his native town, the place of his peace, he had found so much trouble, what would he do in Jerusalem’s tumults? “For even thy brethren, and thy father’s house, have dealt treacherously with thee^o,” &c.

The prophet was very young, when he began to prophesy; and spent some of his junior years, in preaching to his

^k 2 Kings, xxiii. 26.

^l Jer. iii. 10.

^m Chap. xi. 22.

ⁿ Chap. xii. 5.

^o Chap. xii. 6.

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own countrymen; but they despised his youth: and, therefore, as Christ, being refused by his own townsmen of Nazareth, goeth then about all Galilee, preaching the gospel^p;—so Jeremiah, rejected and endangered by his townsmen of Anathoth, goeth then abroad, to prophesy at Jerusalem: where it is more than probable he was not, when Josiah inquired of Huldah, a woman, about Moses's copy.—Zephaniah had not yet appeared a prophet at all, as shall be observed by and by.

Josiah, humbled and afraid upon the reading of the law, bringeth the people into a covenant, setteth on to destroy idolatry, and keepeth a solemn Passover.

JEREMIAH, II, III, IV, V, VI, VII, VIII, IX, X, XI, XII.

JEREMIAH, in these latter years of Josiah, doth prophesy very sad and heavy things against Judah and
 357 *Division.* Jerusalem, and telleth plainly, that Jerusalem
 19 *Josiah.* should become like Shiloh, &c. For the time and order of these chapters, the reader may take notice of these few things:—

1. That whereas his chapters, from the twentieth forward, are of very much and very visible dislocation,
 362 *Division.* —these, to the twentieth, do not own any
 24 *Josiah.* such thing, in so visible and evident a manner as those do; nor, indeed, by any closer intimation, to conclude any whit certainly upon: and, therefore, it is not safe nor solid to transpose them at all, but to take them up as they lie. Nor do I see any thing to the contrary; but that they lie very direct and methodically all along.

2. The thirteenth chapter, and all that follow to the one-and-twentieth, I conceive to have been delivered in the time of Jehoiakim, and not in the time of Josiah; and that upon this ground,—because, in chap. xiii, ver. 18, the prophet calls to the king and queen, “Humble yourselves, and sit down; for your principality shall come down, even the crown of your glory:” which was most fully accomplished upon Jehoiachin and his wife [compare Jer. xxii. 19 with 2 Kings, xxiv. 15], and not at all upon Josiah and his queen; at the least, not upon his queen, for aught we read of.

^p Luke, iv.

 YEAR OF THE WORLD 3391.

3. There is one particular very remarkable, that runneth along through the most of these chapters, from the beginning of the third to the fourteenth,—and that is, the mention of a great drought, or want of rain^a. Now, if this drought were in the time of Josiah [as it is mentioned instantly before the dating of a prophecy, in Josiah's time, chap. iii. 3. 6], and in the time of Jehoiakim [as there is mention of it, presently after a prophecy against Jehoiakim, chap. xiii. 18, and xiv. 1, 2];—then it appeareth, that this sad restraint of rain fell out in the last years of Josiah, and continued some of Jehoiakim's time: and so these chapters of Jeremiah, do most properly fall in with the latter years of Josiah's reign. In chap. xi. 2, he seemeth to speak concerning the covenant, that Josiah had caused the people to enter into, upon the finding and reading of Moses's copy; and he doth earnestly exhort the people to keep it. And, it may be, that phrase in chap. ii. 31, "O generation, behold," or see, "the word of the Lord," may have reference to that copy of Moses's also; I am sure it may be more properly interpreted as if he pointed to that, than it is interpreted by some Jews, as if he showed them the pot of manna. There is only some chronical doubt ariseth upon the eighteenth verse of the second chapter; and that is, whether Judah had any league and reliance with, and upon, Egypt, in Josiah's time; which, as there is no Scripture to assert, so also is there none neither to contradict. And it may very well be held affirmatively, and more probable than otherways, all circumstances well considered. And what if Josiah's death, by the king of Egypt, were a temporal punishment for his reliance upon Egypt?

THE PROPHECY OF ZEPHANIAH, ALL.

IN these latter times of Josiah, did Zephaniah also arise, and appear a prophet,—the great grandchild of king Hezekiah, if some guess aright. The times of his prophesying may be settled the better by this;—that, as the first verse of his book doth date his prophecy by the reign of Josiah,—so the eighth verse of the same chapter doth prophesy against

^a As, chap. iii. 3, and v. 24, 25, and viii. 13. 20, and ix. 10. 12, and xii. 4, and xiv. 1—4.

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the king's children, Jehoahaz, Jehoiakim, and Zedekiah, for their new fashions and new-fangled apparel. Now the eldest of these three was but twelve years old, at Josiah's eighteenth, and the second but ten. It is true, indeed, that it nameth not these three men by name; but why it should not be understood in the literal and proper sense, and mean these three men, I yet see no ground to the contrary. The Jews, indeed, appear to be of another mind, for they make^r Jeremiah to be Zephaniah's scholar: and so expositors are of another mind; for they understand 'the king's children' largely, for the noblemen's sons, or courtiers: but, considering the wickedness of these sons of Josiah, after their father's death, I have no reason to think them much otherwise in their father's lifetime; and I see not why they may not go in the first place, with any that deserved reproof, and on whom it lighted, under the name of 'the king's children.'

2 CHRON. XXXV, *from ver. 20 to end;*

2 KINGS, XXIII. ver. 29, 30.

JOSIAH, slain by Pharaoh-nechoh, yet dies in peace^s, because in God's favour. The king of Assyria had conquered Carchemish a great while ago^t: and Nechoh, or his predecessors, had recovered it; and he went now to strengthen the garrison there, or to recover it; and passing some part of Josiah's country with an army, Josiah takes a quarrel at him [though, it may be, he was in league with him], and is slain at Megiddo. This, Zechariah^u alluded to,—“the mourning of Hadadrimmon;” and “in the valley of Megiddon;” where there is an ellipsis of the conjunction *vau*.

2 CHRON. XXXVI. ver. 1—4;

2 KINGS, XXIII. ver. 31—35.

JEHOAHAZ is made king by the people of the land, as one best beloved by them, for he was two years younger than Jehoiakim. Compare 2 Kings, xxiii, ver. 31 and 36. He is called Shallum, 1 Chron. iii. 15; Jer. xxii. 11. He reigned but three months, and is deposed by Pharaoh-nechoh. His

^r Maimon. in Præf. ad Mish.

^t Isa. x. 9.

^s 2 Kings, xxii. 20.

^u Chap. xii. 10.

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three months' reign is to be reckoned in the last year of Josiah : as Jeremiah^u maketh the account plain. And^v, therefore, I must here retract [and I retract it, with wonder how it ever was so mistaken] what is said in Prolegom. to Harmony of the Evangelists : "That some years of trouble passed between the death of Josiah, and the reign of Jehoiakim."

2 KINGS, XXIII. ver. 36, 37 ;

2 CHRON. XXXVI. ver. 4, 5.

JEHOIAKIM reigneth eleven years ; set up by Pharaoh-nechoh, and named 'Jehoiakim' by him instead of 'Eliakim.' In which change of

3399 A. M. name, Pharaoh showed rather his power

370 Division. 1 Jehoiakim. than any thing else ; unless he would not endure the word Jehovah in Jehoiakim's name ; for Jehoiakim and Eliakim is but one and the same in signification.

Jehoiakim doth wickedly, like as his wicked predecessors had done : "And his eyes and his heart are not but for covetousness ; and for to shed innocent blood, and for oppression, and for violence to do it^w." Amongst other of his wickednesses, this was not the least, committed in the beginning of his reign,—that he slew Urijah, the prophet. Read here, Jer. xxvi. ver. 20—23.

JEREMIAH, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, AND XXII, to ver. 24.

It was observed before, that chap. xi was most properly to be referred to Josiah's times, as pointing to the covenant that he caused the people to enter into ; and that the twelfth chapter joined to it ; viz. ver. 5, 6 of chap. xii, to ver. 21—23 of chap. xi. And so, with the end of the twelfth chapter, are ended the prophecies of Jeremiah, of Josiah's time. And it was also observed before, that ver. 18 of chap. xiii pointed at the time of Jehoiakim ; and so doth also the eighteenth verse of chap. xxii. And, therefore, since we have no date nor direction for any of the chapters between, to fix them to any other time, we may very well take in all these chapters

^u Chap. xxv. 3.

^v The concluding lines of this paragraph have not been noticed by Leusden.

^w Jer. xxii. 17.

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of Jeremiah,—from the beginning of the thirteenth, to the twenty-fourth verse of the two-and-twentieth,—in the beginning of the reign of Jehoiakim. The one-and-twentieth chapter only is to be set out; for it is plainly dated by the time of Zedekiah. Now, the reason of setting this chapter so forward, as among those that were in the beginning of Jehoiakim's time,—whereas it was in Zedekiah's, which was many years after,—may be conjectured to be, because of the correspondency of something in the twentieth chapter and it. In the twentieth, a Pashur, in the time of Jehoiakim, sets Jeremiah in the stocks, for foretelling destruction to Jerusalem by the Babylonian: and in the one-and-twentieth, a Pashur, in the time of Zedekiah, seeks to Jeremiah for remedy against the Babylonian, who had made good Jeremiah's prophecy so far, as that he had besieged Jerusalem. This was a thing remarkable, that one Pashur should thus oppose Jeremiah's prophesying, and another Pashur should thus assert it; and, for the better marking of this, the two chapters that contain the two stories, are laid together.

The two-and-twentieth, to ver. 24, doth show that it was delivered in Jehoiakim's time, when Shallum, or Jehoahaz, was not long before captivated: it biddeth, “Weep not for the dead Josiah, but weep sorely for Shallum that was gone; for he should return no more,” ver. 10^x.

JEREMIAH, XXVI, *all*; and XXVII, to ver. 12.

THE beginning of these two chapters bear the date of ‘the beginning of the reign of Jehoiakim,’ which, in this prophet's language, is not precisely the first year of his reign [the first, second, or third year, singly, he nameth not]; but it is taken in a larger sense and construction, as there is an evidence from the like expression used concerning another king, and expounded, chap. xxvii. 1; ‘In the beginning of the reign of Zedekiah, in the fourth year:’ Here Zedekiah is in the fourth year of his reign, and yet it is called, ‘the beginning of his reign;’ and the reason of the phrase is, because of the double condition and change, that either of these kings underwent in the time of their reign; Jehoiakim, for above two years, reigned by the deputation of Pharaoh-nechoh; but the rest of his time by the deputation of Nebu-

^x See 2 Kings, xxiii. 34.

chadnezzar: and Zedekiah, for four years at the least, reigned under the subjection of the king of Babel^y; but the rest of his time he reigned as rebelling, and casting off the yoke of the Babylonian^z: therefore, the time of either of these kings, before this change and alteration befel them, is called, 'the beginning of their reign.'

Now, as for the order and method of these two chapters under hand, let us a little look back to the portion where we left before,—and that was, at the twenty-third verse of the two-and-twentieth chapter; for, from thence to this twenty-sixth chapter, all that comes between is dislocated, and laid there by anticipation. The twenty-fourth verse of chap. xxii beareth the date of the reign of Jehoiachin, or Coniah, which was not till Jehoiakim had reigned eleven years; whereas divers prophecies, which were uttered in those eleven years of Jehoiakim, are set after, as chap. xxv, and xxvi, and xxvii; and very many more. Now, the reason of this method is this;—that the threatenings against the father Jehoiakim, and the son Jehoiachin, might be laid together: and the rather, because the time of Jehoiachin's reign was but very short; namely, three months; and, therefore, the prediction of his captivity is fitly joined to the prediction of his father's, since his reign is reputed as nothing, chap. xxxvi. 30.

And^a when the text is fallen upon him, upon this occasion, from ver. 24 of chap. xxii, to the end; all the prophecies, that refer to his time, and concern his person, are also brought up together; viz. chap. xxiii and xxiv: that the matters concerning him might be laid together in one place.

The twenty-fifth chapter is dated by Jehoiakim's fourth year, yet laid before chap. xxvi and xxvii, that bear the date of 'the beginning of his reign;' because it pointeth out the term and space of the Babylonian captivity; which was, indeed, the main subject of Jeremiah's prophecy: and, therefore, when, in the preceding chapters, he had foretold the captivity, both to, and of, Jehoiakim and Jehoiachin; and, in the five-and-twentieth, he sets himself to foretell and measure out the space of the captivity,—therefore these

^y Jer. li. 59.

^z 2 Kings, xxiv. 20.

^a "Et quando textus in illum incidit," &c. Leusden.

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chapters, that handle that main and general head of his prophecy, are laid thus forward and together, and then particular matters are laid after. So that these twenty-sixth and twenty-seventh chapters, to ver. 12, do join, in proper current of time and chronicle, to ver. 23 of chap. xxii: and the reason of the interposition of the other chapters, may be conceived of as hath been said. In chap. xxvi, Jeremiah is in danger of his life, by the priests and false prophets, but acquitted by the elders. They allege two contrary examples,—one, of Hezekiah, who piously submitted to Micah's prophecy, and troubled him not for it; and the other, of Jehoiakim, who cursedly slew Urijah for prophesying the truth: the former they propose as a copy to be followed, and the other as a caution, not to shed more prophets' blood in murdering Jeremiah; for too much was lately shed already, in the murder of Urijah.

In chap. xxvii, to ver. 12, Jeremiah is enjoined to make yokes and bonds, to denote servitude and subjection to Babel. But, in the entry of the chapter, there is a visible difficulty; for 'in the beginning of Jehoiakim's reign,' Jeremiah is commanded to make bonds and yokes, and to send them to certain kings, 'by the messengers that came to Zedekiah, king of Judah.' Now, how can Zedekiah be called 'king of Judah' in the beginning of the reign of Jehoiakim, since Jehoiakim reigned eleven years, and Jehoiachin three months, before Zedekiah came to reign?—*Answer:* These things are to be understood to be spoken prophetically, concerning Zedekiah, as well as concerning Nebuchadnezzar's sons: for the Lord, by the prophet, foretells, that Nebuchadnezzar should reign, and his son and grandchild after him; and, therefore, must the prophet presently make yokes and bonds, and put them off his own neck, in token of Judah's subjection; which, indeed, began in the very next year. And he foretells, withal, that Zedekiah should reign, and that divers kings should send messengers to him, and by them should Jeremiah send those yokes to those kings, &c.

The latter part of this third year of Jehoiakim, is the beginning of Nebuchadnezzar's first year;
3401 A. M. for his first year took up part of Jehoia-

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372 *Division.* kim's third, and part of his fourth: this
 3 *Jehoiakim.* is apparent, by comparing Dan. i. 1, with
 Jer. xxv. 1. The fourth of Jehoiakim is,
 indeed, most commonly reckoned as Nebuchadnezzar's first;
 but we shall observe hereafter, that there are intimations
 sometimes in Scripture, to teach us to understand that reck-
 oning according to this account.

DANIEL, I, to ver. 8; and 2 KINGS, XXIV. ver. 1;
 2 CHRON. XXXVI. ver. 6, 7.

IN this third year of Jehoiakim, Nebuchadnezzar be-
 siegeth and taketh Jerusalem, and Jehoiakim; he putteth
 him in fetters, to carry him to Babel; but restoreth him
 again to the throne, as a tributary to the crown of Babel;
 and so Jehoiakim becomes his servant three years.

Here begins the seventy years' captivity, and the seventy
 years of the rule of Babel^a.

In this captivity were carried away, Daniel, Hananiah,
 Mishael, and Azariah: and now is that sad prediction to
 Hezekiah fulfilled, 2 Kings, xx. 18; and that of Zepha-
 niah, i. 8.

DANIEL, I, from ver. 8 to 18.

DANIEL, and his three fellow-nobles, now in Babel, re-
 fuse the court-diet, and betake
 3402 A. M. themselves to an austerity of diet,
 373 *Division.* but once more to be paralleled in
 1 *Years of Captivity.* all the Scripture,—and that was in
 4 *Jehoiakim.* John the Baptist: yet they come
 on, and grow fresh and fat; to
 show, that man liveth not by bread only, &c.

JEREMIAH, XXV.

IN this fourth year of Jehoiakim, which was the first
 year of Nebuchadnezzar [ver. 1], Jeremiah prepareth a cup
 of indignation for Jerusalem, and for all the nations round
 about it, and at last for Sheshach, or Babylon itself.

^a Jer. xxv. 11, 12, and xxix. 10.

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JEREMIAH, XLVI. XLVIII, *and* XLIX, *to* ver. 34.

JEREMIAH prophesieth against Pharaoh-nechoh and Egypt; foretelling the overthrow of his army at Carchemish, which accordingly came to pass this year: and then the Lord avengeth the death of good Josiah; as ver. 10. This chapter, though it fell under the time of Jehoiakim, yet is it laid so far in the book, as after the story of Judah's going into captivity, and into Egypt,—for a reason, which shall be touched presently; and so shall the method of chap. xlviii, and xlix, be taken into consideration.

JEREMIAH, XXXVI, *to* ver. 9.

BARUCH writeth the prophecy of Jeremiah in a book, and readeth it in the Lord's house, on the solemn fast-day [the tenth of Tisri, probably], in the fourth of Jehoiakim, ver. 1. This chapter lieth after many prophecies of the times of Zedekiah, because he would lay the relation of historical things, and, particularly, of Jeremiah's sufferings, together. In chap. xxxvi^b is told, that he was imprisoned in Jehoiakim's time, and his book burnt by that wicked king: in chap. xxxvii^c is told, that he was imprisoned in Zedekiah's time; and, in chap. xxxviii, how he is put into the dungeon.

JEREMIAH, XLV.

A MESSAGE comes to Baruch from God, upon his writing out of Jeremiah's prophecy, in the fourth of Jehoiakim.

The looking back upon chap. xliii and xliv, and considering the tenor of them, will give light and a reason for the placing of this chapter, and the next following, so far in the book, though they are of so early a date in the reign of Jehoiakim. Upon Johanan's carrying the people into Egypt, contrary to the express word of God, Jeremiah denounceth sad things to the Jews now in Egypt, and sure destruction to Egypt itself; this in chap. xliii, from ver. 9, &c. and in chap. xliv, throughout. Then is laid the relation of the comfort and encouragement, that Jeremiah gave Baruch many years before the time of the other prophecies; then Baruch's safety in Egypt, and in her miseries, might be

^b Ver. 5.^c Ver. 15.

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thence intimated and observed: for thither had Johanan brought Baruch, chap. xliii. 6. And the like juncture of stories was observed at Exod. xviii; where Jethro's coming to Israel's camp, is storied instantly after the story of the curse passed upon Amalek, to show that he fell not under that curse, though he lived in that nation.

After the intertexture of this forty-fifth chapter, which was a comfortable word for Baruch in Egypt, in the threatenings of Egypt; the forty-sixth chapter, which was also delivered in this fourth of Jehoiakim, is laid next, that all the threatenings against Egypt, though at several times delivered, yet might come together; and that the accomplishment of this prophecy, delivered in Jehoiakim's time, and fulfilled upon Pharaoh-nechoh's army, might be a confirmation, that Israel, in Egypt, must expect the like truth of the prophecies against it, delivered to them there, of misery to come upon it by Nebuchadnezzar.

Of the same date with the forty-sixth chapter, we may well suppose the forty-eighth and forty-ninth chapters to be, also; because the second verse of chap. xlvi, doth use a comprehensive expression, 'The word of the Lord against the Gentiles,' as concluding all these sermons and prophecies against these several nations, under one date and head; only chap. xlvii, and ver. 34 of chap. xlix, are of several specified dates:—of which, when we come to them.

JEREMIAH, XXXVI, *from ver. 9 to end.*

3403 A. M. 374 Division. 2 Years of Capt. 5 Jehoiakim.	IN the fifth year of Jehoiakim, in the ninth month, Jehoiakim cuts in pieces and burns Jeremiah's prophecy, a wickedness not to be paralleled. Let the reader weigh, whether Baruch's reading the book in the fourth year of Jehoiakim, on the fast-day [ver. 6], and his reading it now, in the fifth year of Jehoiakim, at an extraordinary fast in the ninth month, be above the space of two months asunder. It is very well worth the pondering. I cannot but conclude affirmatively, and, I believe, upon very good ground; and this, observed and concluded, doth help to count the seventy years' captivity the more exactly: if it do not also teach us
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YEAR OF THE WORLD 3405, 3406.

to begin the year from the time of the first captivity, from its ancient date in Tisri, till redemption altered the date, and brought it to Abib; which, I believe, captivity hath now altered again. The preceding chapter and this, and divers forward, are historical; and therefore they are laid together after those, that are more fully prophetical. We shall observe the like in the book of Daniel ere it be long.

There is no particular occurrence mentioned the sixth year of Jehoiakim.

2 KINGS, XXIV, *the latter end of ver. 1, and ver. 2—4.*

JEHOIAKIM rebelleth against the king of Babel, for which he is miserably invaded, and Judah spoiled; and this misery continueth all his time.

DANIEL, I, *from ver. 18 to end.*

3405 A. M.—DANIEL, and his three fellows, are presented to the king, and highly approved of.

JEREMIAH, XXXV.

THE story and matter of Jeremiah's setting wine before the Rechabites, &c. is said to be 'in the days of Jehoiakim,' but in what year, is not mentioned: only this may be collected out of the text, that it was after Jehoiakim's rebelling against Nebuchadnezzar: for they say, in ver. 1, that "they fled to Jerusalem, for fear of the army of the Chaldeans, and the army of the Syrians:" which are the army mentioned^d to have come against him upon his rebelling. This story, therefore, fell out in these latter years of Jehoiakim. Now it is laid so far in the book, as after divers prophecies dated by the times of Zedekiah, partly, because it is historical, and so is set after prophetical things;—and partly, because this story of the Rechabites doth set off the impiety of the Jews, mentioned in the preceding chapter, the more,—for there, he sheweth how false the people were to their covenant with God, in recalling their freed servants,—and here, how faithful the Rechabites were to an engagement of their father.

^d 2 Kings, xxiv. 2.

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2 KINGS XXIV. ver. 5—7 ; 2 CHRON. XXXVI. ver. 6—8.

3409 A. M.—JEHOIAKIM captived, slain, and buried, with the burial of an ass^d.

JEREMIAH, LII. ver. 28.

NEBUCHADNEZZAR captiveth three thousand and twenty-three Jews. This is to be understood of the captivity of Jehoiakim ; it is called ‘the seventh year of Nebuchadnezzar,’ because his siege against Jerusalem began in his seventh, and he took the city in the beginning of his eighth ; and partly, to distinguish this from the captivity of Jehoiachin, which was in his eighth, when he carried away many thousands^e.

2 KINGS, XXIV. ver. 8, 9 ; 2 CHRON. XXXVI. ver. 9.

JEHOIACHIN, the son of Jehoiakim, reigneth three months : he is called also Jeconiah, and Coniah : the name ‘Jeho,’ or ‘Jahu,’—a contraction of Jehovah,—being sometime set before his name, and sometime after,—and the first syllable of his name sometime cut off, and he called Coniah.

That his three months are to be taken in in Jehoiakim’s last year, there is evidence sufficient in 2 Kings, xxv. 2. 8 ; where the eleventh year of Zedekiah, and the nineteenth of Nebuchadnezzar, are coincident, or fall in together : and in 2 Chron. xxxvi. 10 ; where it is said, that ‘when the year was expired,’ the king of Babel captived him thither.

There is one main doubt and scruple ariseth, in comparing his story in the Book of Kings and Chronicles together : for the Book of Chronicles saith, he was ‘eight years old,’ when he began to reign ; and the Book of Kings saith, he was ‘eighteen.’ Now, in expressions that are so different, propriety is not to be expected in both ; but the one to be taken properly, and that is, that he was eighteen years old when he began to reign ; and the other, that he was the son of the eighth year, or fell in the lot of the eighth year, after any captivity of Judah had begun : for the beginning of his reign was in the eighth year of Nebuchadnezzar^f ; and in the eighth year of the seventy of captivity. And so the Holy Ghost dealeth here, as he doth about Ahaziah [2 Kings, viii. 26,

^d Jer. xxii. 19.

^e 2 Kings, xxiv. 12. 14. 16.

^f 2 Kings, xxiv. 12.

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and 2 Chron. xxii. 2, compared together], as was observed there.

JEREMIAH, XXII, *from ver. 24 to the end.*

JEHOIACHIN, or Jeconiah, is no sooner upon the throne, but Jeremiah denounceth his captivity, and the failing of Solomon's house in him: and this doth but, as it were, take at that prophecy, which he uttered before against Jehoiakim his father^g; "He shall have none to sit upon the throne of David." When the ending of Solomon's house is to be denounced, he calleth the "Earth, Earth, Earth," to hear the word of the Lord, that the earthly kingdom was now to decay,—and, therefore, a kingdom of another nature was to be looked after.

JEREMIAH, XXIII, *all.*

THIS King and kingdom is described in this chapter; and when he had denounced the failing of Solomon's house, and the ruin of the earthly kingdom of the house of David, in the chapter before, he now telleth of the everlasting King and kingdom of David [ver. 5, 6], and denounceth woe against those cursed shepherds, that had helped Solomon's house forward unto ruin.

2 KINGS, XXIV, *from ver. 10 to ver. 17;*

2 CHRON. XXXVI. ver. 10.

JEHOIACHIN, or Jeconiah, or Coniah, captived, and Jerusalem with him; eighteen thousand men of might; ten thousand from Jerusalem, and eight thousand out of the country; and all the treasures of the temple, and king's house: "ואת אילי הארץ" "And the mighty of the land:" but written אולי "the fools." Mordecai was carried away in this captivity^h.

And so was Ezekiel also, and therefore he dateth his times from this dateⁱ, and calleth it, "Our captivity^j."

2 KINGS, XXIV. ver. 17—20,

AND JEREMIAH, LII. ver. 1—3;

2 CHRON. XXXVI. ver. 11.

3410 A. M.—ZEDEKIAH made king by the king of Babel. He was Jehoiachin's uncle^k, but called 'his brother,'—

^g Jer. xxxvi. 30.

^h Esther, ii. 6.

ⁱ Ezek. i. 2.

^j Chap. xl. 1.

^k 2 Kings, xxiv. 17.

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that is, his kinsman¹,—and ‘his son,’ because he succeeded him in the throne^m.

JEREMIAH, XXIV, *all*.

3411 A. M.—JEREMIAH seeth comfortable things concerning those, that were captived into Babylon with Jecooniah: that they are as good figs, that may be eaten, and that, in time, they shall return.

JEREMIAH, XXVII, *from ver. 12 to the end*.

JEREMIAH had been commanded, thirteen years ago, to make yokes and bands, and to put
 3413 A. M. them upon his own neck, in token of
 384 Division. Judah’s subjection to Nebuchadnezzar:
 12 Years of Capt. which, in the very next year after,
 4 Zedekiah. namely, in the third year of Jehoiakim, came to pass: and he is also then commanded by way of prediction, that when such and such kings’ ambassadors should come to Jerusalem to Zedekiah, he should send the yokes away by those messengers to their kings.

That cometh to pass in this fourth year of Zedekiah, as the first verse of chapter xxviii doth plainly date it.

JEREMIAH, XXVIII, *all*.

HANANIAH, at Jerusalem, foretelling falsely the restoring of the captivity within two years, is himself struck with death within two months, for teaching rebellion against the Lord.

JEREMIAH, XXIX, XXX, XXXI. XLIX, *from ver. 34 to end; and L, LI, all*.

THIS fourth year of his reign, Zedekiah either went himself, or sent messengers to Babel, or both; for so is that ver. 59 of chap. li, diversely read,—When Seraiah went with Zedekiah, or, when he went ‘for,’ or, ‘in behalf of,’ Zedekiah unto Babylon. Now, by the men that went thither, either with him or for him, Jeremiah sendeth letters to the children of the captivity,—one to persuade them to frame their hearts, and

¹ 2 Chron. xxxiv. 10.

^m 1 Chron. iii. 16.

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to compose themselves, for seventy years' captivity : this, two prophets in Babel, such others as Hananiah at Jerusalem, gainsay, and would persuade the people to the contrary; and a third writes to Jerusalem, to have Jeremiah punished; therefore, he threateneth bitter judgments against all three. This in chap. xxix.

And being upon a prophecy of the captivity's return in that chapter, [ver. 10, 11, &c.] he falleth, in chap. xxx and xxxi, largely to foretell the calling home of the two tribes, and of the ten tribes, to Christ. Now, though it be doubtful, whether he sent the prophecy of these two chapters to Babel, yet is it doubtless, that their order is very proper in this place, where he is foretelling of the people's return.

He also sendeth another letter to Babylon, concerning the ruin and destruction of Babylon itself, in chap. l, and li : which chapters are laid as the period of his prophecy, that the conclusion of them all might be the foretelling of the ruin of Babel. And under the same date may we also take the last part of chap. xlix, from ver. 34 to end; a prophecy against Elam, that joined with Babel against Judeaⁿ, and is joined here with Babel in threatenings. 'The beginning of the reign of Zedekiah,' in ver. 34, may be taken, as it is chap. xxviii. 1, for his fourth year.

EZEKIEL, I, II, III, IV, V, VI, VII.

3414 A. M.—IN the fifth year from Jehoiachin's captivity, the Lord raiseth up Ezekiel for a prophet to the people in Babylon, as Jeremiah was in Jerusalem.

He dateth his prophecy from 'the thirtieth year' of the finding of Moses's copy in the eighteenth of Josias, as is commonly conceived; but, as it may very well be supposed, from the thirtieth year of his own age,—he being a priest, and that being the time, at which the priests entered their function°. At that time, the spirit of prophecy came upon him; and, by a river in Babylon, he seeth the heavens opened,—as Christ, at the same age, had the heavens opened to him by a river in Judea^p.

Now, that the people of Israel, the church, are to be

ⁿ Isa. xxii. 6.^o Num. iv. 3.^p Luke, iii. 21—23.

planted in another country for a long time, the Lord showeth a glory in the midst of them, as he had done at their first constituting into a church in the wilderness: and out of a cloud and fire, as he had done there, he showeth himself,—and from between living creatures, as from between the cherubims, he giveth his oracles to the prophet.

He causeth him to eat a roll,—To lay a visionary siege to a pictured Jerusalem,—To lie on his side three hundred and ninety days, suitable to the time of the people's rebellion, from Jeroboam's revolt, to the city's destruction; and forty days more, in answer to the forty years' transgression of Judah, under the ministry of Jeremiah, as was said before: To eat the bread of affliction and pollution, to show the want of victuals at Jerusalem, and the people's eating of polluted things in Babel: To shave off his hair, and to part it into several fatal significations, &c. And now that the destruction of the city is near at hand, but five or six years off, he foretelleth it in sad expressions, and bemoaneth it with doleful lamentations.

2 CHRON. XXXVI. ver. 11—16.

BECAUSE the fourth year of Zedekiah is called 'the beginning of his reign^a,' which showeth his condition yet unchanged, as we observed before; and because Ezekiel^r, in the next year, speaketh of his revolt from his oath made to the king of Babel;—therefore may we conclude, that he rebelled against Babel, in this fifth year of his reign.

EZEKIEL, VIII, IX, X, XI, XII, XIII, XIV, XV,
XVI, XVII, XVIII, XIX.

ALL these chapters fall in, in the sixth year after Jec-	niah's captivity, or in the sixth of Ze-
3415 <i>A. M.</i>	dekiah, as appeareth by the date of the
386 <i>Division.</i>	eighth chapter, ver. 1, and by the date
14 <i>Years of Capt.</i>	of the twentieth chapter, ver. 1, com-
6 <i>Zedekiah.</i>	pared together.

In chap. viii, the Lord showeth a just cause, why he is about to remove his glory from the temple,—viz. because it was defiled with all manner of idolatry.

^a Jer. xxviii. 1.

^r Chap. xvii. 15.

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1. There was 'An image of provocation,' or a provoking image, in the entry into the temple^s.

2. The very whole Sanhedrim, and Jaazaniah their chief, committed all manner of idolatry^t.

3. The woman weeping for Adonis^u. And,

4. The twenty-four heads of the courses of the priesthood, and the high-priest, that should have been serving God at the altar, turning their backs upon it, and adoring the sun, *משתחויתם לשמש*^v; a very strange-framed word, to express their strange abominableness.

In chap. ix, God marketh his own, before destruction cometh: compare Rev. vii.—Jeremiah, Baruch, Ebed-melech, and whosoever else feared the Lord, are here marked out for deliverance.

Chap. x. Ezekiel seeth the glory of God in the temple, which he had seen at Chebar: but now it is fleeting off, and removed as far as the east gate: and, in chap. xi, it is flitted clean off the city, to mount Olivet.

Chap. xii. When God had thus flitted away his own glory, he setteth the prophet to flit away his stuff^w; and this doth he, that he might the more thoroughly set on the impression of captivity. And from thenceforward, the prophet falleth upon the people, the false prophets and prophetesses, with sharp reproofs, &c.

In chap. xvii, there is a terrible denunciation of judgment against Zedekiah, for violating his oath and fealty to the king of Babel, and seeking to Egypt for help and strength, that he might rebel against him. This the Book of Chronicles^x brandeth him for, that he rebelled against king Nebuchadnezzar, who had made him swear by God. It appeareth, that, at this time, he had revolted and began to rebel; and so was now brewing his own and Judah's destruction; and, therefore, the prophet, throughout all these chapters, doth lay on the more load of threatening and terror.

EZEKIEL, XX, XXI, XXII, XXIII.

DESTRUCTION is now drawing on apace. God will not give

^s Ezek. viii. 3. 5. *סמל הקנאה* ^t Ver. 10, 11. ^u Ver. 14.

^v Ver. 16.

^w "Instrumenta sua sive suppellectilem:" Leusden.

^x 2 Chron. xxxvi. 13.

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the elders of Israel any answer, no more than he would to Saul. A sword is sharpened and preparing for Jerusalem and Rabbah; Nebuchadnezzar providing to be avenged on both. It seems the king of Ammon proved traitor to Babel, as well as Zedekiah had done. This profane, wicked prince of Israel's day is come: the crown must be 'overturned, overturned, overturned,' till Christ come, whose right it is. The sins of Jerusalem and Israel are reckoned up, now she is ready to be called to account.

3417 *A. M.*—Of any passage or occurrence of this year, there is no mention.

2 KINGS, XXV. ver. 1, 2;

JEREMIAH, XXXIX. ver. 50 and 52; ver. 4, 5.

3418 *A. M.*—IN the ninth year of Zedekiah, in the tenth month, or the month Tebeth, the tenth day of the month, in the very deep of winter, Nebuchadnezzar layeth siege to Jerusalem.

EZEKIEL, XXIV.

THAT very day, Ezekiel is told of the thing, by the Lord, in Chaldea; and by the parable of the death of a beloved wife he is told; and telleth the people of the destruction of the city and temple, their delight.

EZEKIEL, XXV.

YET will the Lord take vengeance of those neighbour nations, that took content, and rejoiced in the misery of Jerusalem.

JEREMIAH, XXI.

ZEDEKIAH, upon the Chaldeans' encamping against the city, inquireth of Jeremiah, what shall become of them; and receiveth a sad answer of destruction and captivity. The reason of the order of this chapter was observed before.

JEREMIAH, XLVII.

JEREMIAH foretelleth the subduing of the Philistines by Nebuchadnezzar, even before Gaza, one of their chief cities, was subdued by Pharaoh. This was, when Pharaoh's army

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was abroad, and raised the siege at Jerusalem^x. This chapter lieth where it doth, that the prophecies against Egypt may be joined together.

JEREMIAH, XXXVII.

3419 A. M.—THE Egyptian, to whom Zedekiah had revolted from Nebuchadnezzar, raises his siege at Jerusalem: yet Jeremiah telleth, that the Chaldeans shall return and take the city: he is taken and put in prison.

JEREMIAH, XXXII, XXXIII, XXXIV.

JEREMIAH, in the prison, buyeth and purchaseth land, in token of the people's return thither again: he prophesieth comfortable things thereupon; but sad things to the present generation in Jerusalem, who had covenanted to let their servants go free, but afterward reduced them to servitude again.

EZEKIEL, XXIX, *to ver. 17.*

IN this tenth year, the tenth month, and twelfth day of the month, the word of the Lord cometh to Ezekiel against Egypt, &c. And here is a visible dislocation; for chap. xxvi is dated by 'the eleventh' year; and chap. xxx, ver. 20, and chap. xxxi, are dated by the 'eleventh' year; yet this chapter, that comes between, is dated by the 'tenth.' Now, the reason of this misplacing is easy to be apprehended, and that is this:—

1. The prophecy against Egypt was in the tenth year, as most properly meeting with Egypt, in the very height of its pride, and of Jerusalem's carnal confidence in it: for now it was a-foot^y with all its force to raise the siege at Jerusalem, and Jerusalem, with all its hope, did rely upon it: and, therefore, in that very time, the Lord denounceth destruction to it, and frustration to the Jews' hopes in it. Now,

2. The reason of setting this prophecy, that foretelleth so much, after the prophecy against Tyrus, which was in the eleventh year, is,—because Tyrus was first to be destroyed, and Egypt was to be the wages of Nebuchadnezzar, for destroying Tyrus^z: and therefore, that this might be observed the better, the threatening of the destruction of Tyrus,

^x Jer. xxxvii.^y "Nunc enim prodierat:" Leusden.^z Ezek, xxix, 18, 19.

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which was given after, yet is set before the threatening of the destruction of Egypt, which was given before.

EZEKIEL, XXVI, XXVII, XXVIII.

THIS eleventh year of Zedekiah, and nineteenth of Nebuchadnezzar, was the fatal year of
 3420 A. M. Jerusalem's destruction; and now are
 19 Years of Capt. Ezekiel's three hundred and ninety
 11 Zedekiah. years up^y. We counted the very year
 of the division of the tribes the first of
 them, or else the very last of them would have fallen here :
 on the very first day of this year, hath Ezekiel the sad pre-
 diction concerning the ruin of Tyrus and Sidon.

EZEKIEL, XXX, *from ver. 20 to the end.*

ON the seventh day of this first month, Ezekiel prophesieth of the weakening and fall of Egypt, whom Nebuchadnezzar had now beaten off, and was returned to Jerusalem's siege again.

EZEKIEL, XXXI.

ON the first day of the third month of this year, Ezekiel hath another prophecy against Egypt.

JEREMIAH, XXXVIII.

IN these gasping times of the city, when all the provision in it was even spent [ver. 9], Jeremiah, by cursed suggestion to the king, is cast into the dungeon, but delivered thence by the good care of Ebed-melech, a Cushite, &c.

JEREMIAH, XXXIX. ver. 15—18.

JEREMIAH, thus delivered by the means of Ebed-melech from the dungeon, prophesieth deliverance to Ebed-melech. Now this passage is laid after the story of the taking of the city, though Jeremiah prophesied it before; because, when the Holy Ghost hath showed the safety of Jeremiah in the destruction, he would also show the safety of Ebed-melech, according to Jeremiah's prophecy.

^y Ezek. iv. 5.

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2 KINGS, XXV, ver. 2 to ver. 20 ;
2 CHRON. XXXVI. ver. 17—21 ;
JEREMIAH, XXXIX. ver. 2 to ver. 15 ;
AND LII. ver. 5 to ver. 28.

IN the fourth month of this eleventh year of Zedekiah, which was the month Thammuz, on the ninth day of the month [much about our Midsummer-day], there is no more provision left, and the city is broken up. Zedekiah and the men of war get away by night ; but Zedekiah is overtaken near Jericho, ere he could reach the fords of Jordan, and brought to Nebuchadnezzar, and judgment passed upon him, &c. And he that would never see the danger, now seeth the judgment, and his eyes are put out.

In the fifth month, the seventh day of the month, Nebuzar-adan fireth the temple and Jerusalem, about the twenty-third of our July, captiveth the remnant of the people, leaving only some for husbandry, over whom, he maketh Gedaliah governor,—and carrieth away all the vessels of the house of the Lord, and the two brazen pillars that stood before it.

In reckoning the height of the two pillars, Jachin and Boaz, there is some difference and difficulty ; for, in 2 Kings, xxv. 17, it is said, ‘The height of one pillar was eighteen cubits :’ and so, 1 Kings, vii. 15, and Jer. lii. 21 : but, in 2 Chron. iii. 15, it is said, ‘He made two pillars thirty-five cubits high.’

And in that very verse it is said, the chapter that was on the top of each of them, was *five* cubits : and so 1 Kings, vii. 16, and Jer. lii. 22 : but, in 2 Kings, xxv. 17, it is said, The height of the chapter was *three* cubits.

Solution. 1. Of the difference in the former reckoning, the reason is this,—because the Book of Kings, and Jer. lii. 21, reckon the height of each pillar distinct, and say plainly, they were ‘eighteen cubits high a piece :’ but the Book of Chronicles reckoneth the measure of them both jointly together, and saith, they were ‘five-and-thirty cubits long ;’ that is, both together were so long, and severally, they were seventeen cubits and a half a piece. Now, the half cubit that is reckoned above, when it is said, they were eighteen cubits high a piece, was taken up within the chapter ; for the chapter, being a long massy piece of brass, set upon the head of

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the pillar, the pillar must needs be let in something into it, as a tenon into a mortise, to make it fast, and so it was half a cubit: so that the pillar was eighteen cubits high, but it was only seventeen cubits and a half appearing.

2. The difference of the second accounting,—viz. of the height of the chapter; one text saying it was three cubits high,—and the other, five,—ariseth from this, That the chapters themselves were five cubits high a piece, but there was net-work wrought about them at their bottom, which stood as a crown about them on the top of the pillars, that only three cubits of the plain chapter could be seen.

In this captivity was Seraiah, the father of Ezra, taken and slain^z; he was the high-priest; and he and Zephaniah, the second priest, or sagan, came to an end as fatal, as Hophni and Phinehas had done at the ruin of Shiloh.

Were Ezra never so young now, yea, were he now in his mother's womb, yet must he needs be very aged, when he cometh up to Jerusalem, so long after the captivity, Ezra, vii: we shall judge of this by then we come there.

THE BOOK OF THE LAMENTATIONS.

UPON this sad misery befallen Jerusalem, Jeremiah composeth the sad ditty of his Lamentations, bewailing its case most dolefully, but withal most elegantly. For all the chapters in this elegiac book, the fifth or last excepted, are alphabetical,—or every verse beginning in order, with the letters of the alphabet, and the third chapter doing it three times over. Only in all the alphabets, but that of the first chapter, there is a dislocation of the two letters *y* and *z*: for, whereas *y* should properly be set before, according to the constant method of the Hebrew alphabet, it is not so here, but *z* set before, and *y* after. The prophet, by this alteration of the letter *y*, which in numbers denoteth seventy, aimeth, as it may be well supposed, to hint the seventy years that this desolation of Jerusalem, to which it was now come, should last.

JEREMIAH, XL, to ver. 9.

NEBUZAR-ADAN bringeth all his captives to Ramah [then was a sad voice heard there of lamentation, weeping and

^z 2 Kings, xxv. 18; Ezra, vii. 1.

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mourning^a], and from thence he enlargeth Jeremiah from his manacles [not which he had put on him, but which the Jews had put on him in the court of the prison], and dismisseth him to go to Gedaliah, or else-whither, as he pleased. Then the word of the Lord cometh to him, and directeth him to go to Gedaliah.

2 KINGS, XXV. ver. 20, 21;

AND JEREMIAH, LII. ver. 26—29.

THE continuance and connexion of the story here, is to be conceived thus: That Nebuzar-adan, when he fired the temple, and captived the city,—in his return towards his master, maketh a rendezvous at Ramah, as in the sections preceding, and there disposeth of some of his prisoners, particularly of Jeremiah, for enlargement; and then he goeth forward to his master, to Riblah; whither when he bringeth his captives, Nebuchadnezzar slayeth seventy-two of them. This number is considerable, by reflection upon the seventy-two that were first chosen^b. And, because we may the rather observe this, there is a difference of the account of the Book of Kings from Jeremiah. The Book of Kings saith, that Nebuzar-adan took away from Jerusalem, Seraiah, Zephaniah, three porters, a chief officer over the army, and the chief secretary of the army; five men that were near the king, and sixty men of the land; that is, five out of the temple, two out of the city, five out of the court, and sixty out of the country, and brought them to Riblah, and there the king of Babel slew them. Now Jeremiah agrees exactly in all the account but this,—that he saith, he took away seven men that were near the king; which he did indeed, but slew but five of them; for the other two, Jeremiah and Ebed-melech, were delivered. Now of their story, the penman hath given you account before; and therefore, when he saith here, that all these were taken at Jerusalem, and slain at Riblah,—he himself had been the interpreter there, how to understand it suitable to the relation in the Book of Kings.

Jeremiah, in ver. 28, 29, reckoning the men that Nebuchadnezzar carried away captive, saith, in his seventh year, they were three thousand and twenty-three Jews, and in his

^a Jer. xxxi. 15. Matt. ii. 18.

^b Num. xi. 26, 27.

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eighteenth, three thousand and thirty-two from Jerusalem : in which, if the reader ruminates well upon the matter, he will find a great deal of difficulty : for,

1. He never mentioneth, in this reckoning, either the captivity in the fourth of Jehoiakim, which was the first captivity,—nor the captivity of Jeconiah, in which the most people were carried away : and,

2. There is no mention elsewhere of Nebuchadnezzar's carrying away into captivity from Jerusalem either in his seventh year, or in his eighteenth ; but of his doing so in his eighth there is mention [2 Kings, xxiv. 12], and in his nineteenth [Jer. lii. 12].

Now, for answer ; 1. To the first, The prophet doth not here speak simply of the persons that were captived, but of persons that were captived and put to death ; for that was the very tenor of his speech in the verse immediately before. And for the confirming of this, it is observable, that, in these two verses, he mentioneth only the captives, that were caused by an open rebellion, Jehoiakim's and Zedekiah's ; and upon those followed slaughter upon cold blood : but, in the fourth of Jehoiakim, when Daniel and his fellows were captived, and when Jeconiah was captived with eighteen thousand more, there was no such slaughter, because there was no such rebellion. And by this very consideration, we may learn what was the end of Jehoiakim, against whom Jeremiah threatened the burial of an ass, although the Scripture hath not clearly expressed it elsewhere.

To the second, we have given some piece of an answer before,—more fully now : Nebuchadnezzar's first year was properly in Jehoiakim's third, for then is the first news you hear of him, Dan. i. 1 : but withal, his first year is counted with Jehoiakim's fourth, in which the seventy years' captivity began ; for then he had captived Jerusalem. And according to these two reckonings the Scripture reckons ; sometime by the first, as Nebuchadnezzar's first year properly ;—sometime by the second, as being his first year over Israel, and of the seventy of captivity ; after which matter the Scripture looketh with special notice.

Now Jehoiakim's captivity was in Nebuchadnezzar's eighth, according to the first date,—but it is said to be in

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his seventh, according to the second; and the rather, because Jeconiah was captived the same year; and so the one is distinguished from the other. And so Zedekiah's captivity was in Nebuchadnezzar's nineteenth, according to the first date and propriety^b,—but said here to be in the eighteenth, according to the second; and the rather, to include in the number of the captived and slain, those, whom Nebuchadnezzar caught of the Jews, when he marched away from the siege of Jerusalem the year before, when the king of Egypt raised it: for then it is not imaginable but he caught some; and how he would deal with them, they being in open rebellion, we may well suppose.

JEREMIAH, XL, *from ver. 7 to the end, and XLI, all;*

2 KINGS, XXV. ver. 22—25.

THE dispersed captains and companies, that had fled for their safety up and down for fear of the Chaldean army, do rally and come together to Gedaliah, the governor, for protection. Jeremiah amongst these reckoneth “Jonathan, and the sons of Ephai the Netophathite,” which the Book of Kings omitteth; either for that these were slain with Gedaliah by Ishmael^c, and never came to Egypt, whither the Book of Kings and Jeremiah bringeth those rallied captives and people after Gedaliah's death:—or that Jonathan came as an inferior to Johanan his brother, and that these sons of Ephai the Netophathite came under the colours of Seraiah the Netophathite; and so the Book of Kings reckons only the colonels, or chief commanders.

In the seventh month, Ishmael, some younger brother of the royal blood, and ten nobles of the court, envying Gedaliah's promotion, do traitorously murder him. This was a very solemn month in itself; for the feast of Trumpets, Expiation, and Tabernacles, that should have been in it: and in this month of old had Solomon kept the dedication of the temple, and sent the people home with joyful hearts afterward: but how is the matter altered now!

Ishmael also killeth seventy Samaritan proselytes, such as were coming to the feast of Tabernacles, and casteth them into a trench, that Asa had made to be a stop betwixt the

^b “Juxta priorem eamque propriam recensionem:” Leusden. ^c Jer. xli. 3.

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Samaritans and himself; then made to keep off Samaritans, enemies to their religion,—now filled with Samaritans, friends to it. The little dealing that the Jews had with the Samaritans, and the flying about of the Chaldean troopers, had made such interception of intelligence, that these poor men knew not of the firing of the temple, though it were in the fifth month, till they be upon the way towards it; and, then understanding of it, they rent their clothes, &c.

JEREMIAH, XLII, XLIII, XLIV, XLV; AND
2 KINGS, XXV. ver. 26.

THE captains and people, upon the death of Gedaliah, go into Egypt, though they had promised to be ruled by the voice of the Lord; and though the Lord had flatly forbidden them to go thither, and so had done of old, that they should never return to Egypt. Poor Jeremiah is carried along with them; and, when he comes there, he prophesieth both against Egypt and them.

The Jews are now settled in Egypt; and, in time, they fall to a common and open idolatry, 3421 A. M. for which Jeremiah reproveth them, 20 *Years of Capt.* and threateneth them very sore. He seemeth to give a close touch upon the idolatry of Solomon's wives, the first original of idolatry to the kings of Judah; **וְאֵת רַעוּת נָשָׁיו**, 'The wickednesses of the kings of Judah, and the wickednesses of *his* wives^c;' which, indeed, may be well construed of 'every one of their wives:' but the quaintness of the phrase seemeth to hint some such a particular thing; and it may the rather be so understood, because he is here taxing the present idolatry of the Jews' wives in Egypt, and ripping up the sore to the very head; which, indeed, was first those wives of Solomon.

Observe, how the Hebrew syntax^d seemeth to twit these men's base uxoriousness, **תְּקִימָנָה** and **אַתֶּם וְנָשֵׁיכֶם וְתַדְבָּרְנָה**, using the verb in the feminine gender, though he speak to the men.

Now, in the forty-fifth chapter of this Book of Jeremiah, ver. 1, it is said, that 'Baruch had written these words in a book, at the mouth of Jeremiah, in the fourth year of Jehoia-

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kim: what? these very last words mentioned before? But this is very unlikely; for these last speeches appear to be uttered upon emergency^e. The meaning of it therefore is, that Jeremiah, in the fourth of Jehoiakim, had uttered prophecies to this purpose, that Jerusalem should be destroyed, and the land left desolate, and the people captived, and mischief and misery following them: which is cleared to be accomplished in the story of these chapters: and therefore, this forty-fifth chapter is laid here^f, though the story of it was nineteen or twenty years ago, to show, and to record the truth of those things, which that wretched king Jehoiakim would not believe, but burnt the book in the fire: and these are the subject of the other copy, that Baruch wrote, when the first was burnt.

EZEKIEL, XXXIII.

THIS twentieth year of Nebuchadnezzar, and of the first captivity, was the twelfth year of Ezekiel's captivity with Jeconiah: and on the tenth month of this year, and on the fifth day of that month, Ezekiel hath intelligence, that Jerusalem was fired [ver. 21], temple and all. It is almost a year and a half since the thing was done, and yet intelligence comes but now. The evening, before these tidings came to him, his mouth is opened again to prophesy to his own people; which he had not done since, the day that Nebuchadnezzar first laid siege to Jerusalem three years ago; whereof one year and a half was taken up in that siege, and one year, and somewhat above a half, since the city was taken. Compare chap. xxiv, ver. 1, and 26, 27. In this space of time, though Ezekiel were dumb to Israel, yet was he not to other nations; for he prophesied many sad things against other countries, as is apparent by the chapters taken up before.

EZEKIEL, XXXII.

IN the same year,—viz. the twelfth of Ezekiel's and Jeconiah's captivity,—he hath a prophecy against Egypt, in the last month of the year, on the first day of the month,—and

^e “Ad occasionem peculiarem:” Leusden.

^f Has it escaped Dr. Lightfoot's recollection, that he had already settled the situation of chap. xlv? See page 285.

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another, on the fifteenth day of the same month, ver. 17. Now the dislocation of this chapter is easily seen; for the three-and-thirtieth chapter that followeth it, is dated in the tenth month of this twelfth year,—and this, in the twelfth month. But the reason of this transposition is almost as easily seen; namely, because there are divers prophecies against Egypt, and other countries before; and this is also brought thither to them, that it may lie with them.

EZEKIEL, XXXIV, XXXV, XXXVI, XXXVII,
XXXVIII, XXXIX.

ALL these chapters of Ezekiel fall not under any expressed or determined date; the fortieth chapter does under the date of the five-and-twentieth year of Jeconiah's captivity: therefore, we are to conceive at large of the time of these chapters, that they were delivered between the twelfth year of that captivity, by which the three-and-thirtieth chapter is dated, and the five-and-twentieth, by which the fortieth.

JEREMIAH, LII. ver. 30.

IN the three-and-twentieth year of Nebuchadnezzar, or the three-and-twentieth of the first captivity,—for these run parallel,—
3424 A. M.

23 Years of Capt. Nebuzar-adan, captain of the guard, carried away captive of the Jews seven hundred and forty-five persons; it may be, this was in revenge of the base usage of Gedaliah, and the Chaldeans that were with him. And here is the last blow of the Jews given by the Babylonian; and now is Judea and Jerusalem in full and complete captivity.

PSALM CXXXVII.

AND here it may not be impertinent to take in the hundred and thirty-seventh Psalm, which describeth the posture and sorrow and scorn of these captived ones, as they sat in Babel.

1 CHRON. II, III, IV, V, VI, VII, VIII, IX.

NOR may it be improper in this place to read and view

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again these chapters of the First of 24 *Years of Capt.* Chronicles. It is true, indeed, that they and their texts, broken in pieces, might be laid to be read in other places, as was said before: as those genealogies and stories, that are recited elsewhere in Scripture, to be laid with those places where they are mentioned: and those that are not mentioned again in Scripture, to be laid with the stories of such times, as the best evidence or probability will tell, when they came to pass, or were in being: Those texts, that tell of plantations of cities or countries, to be laid in that place in the Book of Joshua, that relateth the dividing of the land, as was done there: Those that draw long pedigrees to conclude in some famous man, as the pedigree of Korah to Samuel, chap. vi;—these to be brought in at the story of that famous man. Thus might these genealogies and chapters be taken up. But since chap. ix. 1 telleth, that these genealogies were written in the Book of the Kings of Israel and Judah, that were captived; and since divers places in these chapters speak of the captivity, and of these latter times; and since the reading of these chapters after the story of Jerusalem's captivity, is, as it were, a short review of the planting, and settling, and growing, of that nation in that country, out of which the story of the captivity hath told the reader they were now removed;—it may be very methodical and proper, upon these considerations, and very profitable, to take in these chapters, and to read them here again.

EZEKIEL, XL, XLI, XLII, XLIII, XLIV, XLV, XLVI, XLVII, XLVIII.

THIS thirty-third year of the first captivity, and of Nebuchadnezzar, was the five-and-twentieth of the captivity of Jeconiah and
3434 A. M.

33 *Years of Capt.* Ezekiel. And now the Lord sheweth the prophet a new temple, bigger than all the old Jerusalem,—and a new Jerusalem, bigger than all the land of Canaan: by these very dimensions showing, that these things cannot literally, but must spiritually, be understood.

 YEAR OF THE WORLD 3436—3446.

EZEKIEL, XXIX, ver. 17 *to end*; and XXX, *to ver. 20*.

THIS seven-and-twentieth year of his captivity, Ezekiel hath another prophecy against Egypt:
 3436 *A. M.* And this is the last we have of this
 35 *Years of Capt.* prophet: and it is laid here, though it should have been last in the book, that all the prophecies against Egypt might come together. Nebuchadnezzar had lately taken Tyrus, and it had cost him very dear; and this year he taketh Egypt, as the pay of his soldiers for that service. And now is Babylon entire monarch of all the world, and Nebuchadnezzar become the golden head; Egypt, the only kingdom that opposed him, being subdued.

DANIEL, II, III, IV.

NEBUCHADNEZZAR, now come to his height, hath a dream
 3437 *A. M.* of the four monarchies, of the tree cut
 36 *Years of Capt.* down, &c.; grows proud, and will be worshipped for a god. The three princes of Judah live in the fire; they were now, at the least, forty years old, and therefore improperly, but commonly, called ‘the three children.’

This year is called ‘the second year of the kingdom of Nebuchadnezzar^d,’—not of his first being king, but of his entire monarchy; when Egypt, the only potent prince and nation that stood against him, was now subdued. So ‘the first year of Cyrus’ is to be understood^e,—not the first year of his being king, but the first year of his universal monarchy; as the very next verse explaineth it; “The Lord God hath given me all the kingdoms of the earth.”

Some part of this year is Nebuchadnezzar mad.

3438—3443 *A. M.*—Nebuchadnezzar is mad.

3444 *A. M.*—Nebuchadnezzar restored to his wits and kingdom again.

2 KINGS, XXV. ver. 27—30; JEREMIAH, LII. ver. 31—34.

NEBUCHADNEZZAR dieth, and Evil-merodach reigneth.

3446 *A. M.* This is the thirty-seventh year of the
 45 *Years of Capt.* captivity of Jeconiah. On the five-and-twentieth day of the twelfth month, Evil-merodach bringeth him

^d Dan. ii. 1.

^e Ezra, i. 1.

 YEAR OF THE WORLD 3468.

out of prison; and on the seven-and-twentieth day he promoteth him above all the kings of Babel, and feedeth him all his life:—it may be, Nebuchadnezzar's seven years' madness and misery, had wrought some humility and gentleness upon this his son. Jeconiah was now fifty-five years old, and had endured seven-and-thirty years' imprisonment; and now the Lord releaseth him, and he nameth Salathiel as his next heir to David's throne and principality; for Jeconiah had no heir of his own. The times of the three Babylonian kings, that took up the whole space of that monarchy, are easily to be collected by the Scripture; namely, Nebuchadnezzar to have reigned five-and-forty years current,—Evil-merodach, three-and-twenty current,—and Belshazzar, three. The first is plain by this,—that the seven-and-thirtieth of Jeconiah is called Evil-merodach's first. The last will be made plain by and by; and the apparency of the second will result from both these. Evil-merodach, by the Septuagint, in Jer. lii, is called Ulaimadachar^f; but he is called far nearer to his own name by them in 2 Kings, xxv: Josephus^g calleth him Abilamaridochus. There is a general silence in Scripture of any thing done in his time, besides his enlarging of Jeconiah; whereas, there are very wondrous and remarkable matters mentioned and recorded to have been done in Babylon, in the time of Nebuchadnezzar his father, and of Belshazzar his son.

3468 A. M.—Belshazzar reigneth three years.

DANIEL, VII.

IN this first of Belshazzar, Daniel seeth the vision of the four kingdoms that troubled the world; but especially the church, from the first rising of Nebuchadnezzar, till the coming of the everlasting kingdom of Christ in the gospel; viz. Babylonian, Mede-Persian, Grecian, and Syro-Grecian. All the time of the kingdoms before the Babylonian, is not meddled withal, because handled before along in the Bible; and all the times of the Roman state, after the coming of Christ, are not meddled withal neither, but left to be treated of by a beloved disciple,—as these are by a beloved prophet,—viz. in the Revelation.

The dislocation of this chapter will easily be spied by any

^f Οὐλαίμαδάχαρ.

^g Antiq. lib. x. cap. 12.

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eye, that looketh but upon the two chapters next before it: for the fifth speaks of Belshazzar's end of reign, and this of his beginning: and the sixth speaks of matters done in Darius's time, which was after Belshazzar's death; and this of matters done in the first of Belshazzar's reign. But the reason of this dislocation is almost as conspicuous as the dislocation itself; and that is,—because the historical things of this book are set by themselves first, and the visionary or prophetical things afterward.

3469 *A. M.*—In this second of Belshazzar, there is no particular occurrence mentioned.

DANIEL, V.

BABYLON'S sins are now come to the full. Belshazzar 3470 <i>A. M.</i> 69 <i>Years of Capt.</i> 3 <i>Belshazzar.</i>	toppeth them up by abuse of the vessels of the house of God, at a drunken and idolatrous feast, to the despite and scorn of him that owed them, and to the grief of those that had concernment in them.
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Hereupon that divine hand, that had written the two tables for a law to his people, writeth the doom of Babel and Belshazzar upon the wall; viz. the ruin of these his enemies: this 'turneth the night of the king's pleasure into fear unto him,' as Isaiah^g had prophesied of him long ago, and Jeremiah^h. The wise men of Babylon are become fools, and cannot read this writing, though it were in their own language: Daniel readeth and interpreteth it, and that both in a Hebrew and a Chaldee construction, for the words were both languages: 'Mene, Mene,' 'He hath numbered and finished;' 'Tekel,' in Chaldee, 'He hath weighed;' in Hebrew, 'Thou art too light:'—'Parsin,' in Hebrew, 'The Persians;' 'Paresin,' in Chaldee, 'Dividing:'—and Daniel interprets it according to the extent of the words in both tongues; for both Hebrews and Chaldeans were concerned, though differently, in the issue of the matter.

Presently, the enemy, that lay about the town, began to storm, and the centinels and watchmen in the watch-towers give the alarm; "Arise, ye princes, and anoint the shield¹:"

¹ Chap. xxi. 4.

^h Chap. i. 43.

^g See Isa. xxi. 5.

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And: "One post runs to meet another, to show the king of Babylon, that his city is taken at one end^j." And that night is Belshazzar slain; and Darius the Median took the kingdom, being sixty-two years old; and so it appears he was born in the year of Jehoiakim's and Jehoiachin's captivity: and thus did the Lord provide, that, in that very year, when the Babylonian was most busy to captive and destroy, the captiver and destroyer of Babylon should be born. The reader will here observe, in the chronicle in the margin, that the third of Belshazzar proves but the sixty-ninth year of the captivity, and not the seventieth. But, if he do but withal observe, that part of Jehoiakim's third was properly the beginning of those seventy years, he will also see, that part of Belshazzar's third was, in the like reckoning, some of the seventieth year, and the rest of that year was taken up in Cyrus' and Darius' settling the monarchy, before the decree for building Jerusalem came forth.

Cyrus the Persian was joined with Darius the Median in the expedition against Babel, and so in the rule of the monarchy, when they had obtained it: and therefore the prophet Isaiah describeth the enemies of Babel, by a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels^k; and Daniel interprets the hand-writing on the wall, that the Babylonian monarchy should be divided betwixt the Median and the Persian. But Darius only carrieth the name here, because he was far the older man, and because indeed he was Cyrus's grandfather. If we may conjecture any thing from the heathen writers; they speak of Astyages, the Median king, who had one only daughter, called Mandane, and she the mother of Cyrus, by Cambyzes, the king of Persia^l. Now this being the general consent of all the writers of the best repute among the heathen, that there was no king of Media at that time, but only Astyages, Cyrus's grandfather; we may very well conclude, that this Darius, and their Astyages, were all one,—and that Darius, because of his grandfathership, did bear the name of the royalty, though Cyrus in this conquest had equal share with him, and was, for other victories, a conqueror beyond him. Not to insist upon those mixtures of fabulousness, that the

^j Jer. li. 31.^k Isa. xxi. 7. 9.^l Vid. Xenoph. Herod. Justin.

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heathens have invented for the enhancing of the credit of Cyrus, as they were used to do about men that were the first raisers of a kingdom;—as that his grandfather Astyages delivered him to Harpagus, a nobleman, as soon as he was born, to be made away: that Harpagus, afraid of such a fact, delivered him to the king's chief shepherd for such a purpose: that he laid and left the infant in a wood: that it was there nourished by a bitch: that the shepherd's wife took it home and nursed it, and exposed an infant of her own instead of it, &c.:—to omit these things, which were invented only for the honour of the beginning of the Persian empire, we may safely take up that relation, which is unanimously given by all their historians, and in which there can be no flattery at all suspected,—and that is, of the pedigree and descent of Cyrus, and the names and qualities of his parents: and so they give him for the son of Cambyses, the king of Persia, and of Mandane, the daughter and only child of Astyages, king of Media; and so was he heir to both the kingdoms.

Now, upon the conquest of Babylon, Darius, or Astyages, platforms the government of that monarchy under one hundred and twenty governors, in the one hundred and twenty provinces that belonged to it: and above these he set a triumvirate, or three princes, to be supervisors to them, and to take their accounts both of tribute and affairs. Daniel's knownness in Babylon, which was newly taken, for his divine and wonderful wisdom and spirit, bringeth him to be one of these three: and that promotion, and his singular carriage in it, bringeth him into envy, and that into the lion's den, &c. This occurrence may be conceived to have been presently after the conquest of Babel, even in the compass of that year, upon these grounds:—

1. Because Darius, it is like, would form the government of his monarchy, as soon as he had it; and Daniel would not be long unenvied when promoted.

2. It is very probable, that Darius reigned but a little beyond this year.

3. The writing of this chapter in the Chaldee tongue, may be some argument, that this occurrence befel Daniel while he was in Chaldea.

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DANIEL, VIII.

THE first and second verses of this chapter plainly show, that Belshazzar reigned but three years: for it telleth, that, in the third year of Belshazzar, Daniel was in Shushan, the royal city of Persia. It cannot be imagined, that he was there in Belshazzar's lifetime; for his preferment and residence was in Babylon, till Babylon fell: but his coming thither was by the transporting of him thither by the Persian monarch, after he had conquered Babylon; who, as it appeareth by ver. 27, had preferred him there, and interested him in the king's employment.

This is called the third year of Belshazzar, purposely that we might learn to give the first year of Cyrus its proper date. Belshazzar was dead and gone, and Darius had fashioned the Babylonian monarchy into another government: Daniel had been cast into the lion's den in Babylon, and was now removed to the court of Persia: Cyrus and Darius had ruled all for a certain space,—and yet is this chapter, and the occurrences in it, dated by this, that it was 'the third year of Belshazzar;' partly, that we might learn to reckon the first of Cyrus and Darius, not the very year that Babylon fell, but the year after; and partly, that we might observe, how, in the very year that the Medes and Persians destroy Babel, the Lord revealeth to Daniel the destruction of the Medes and Persians, and the two monarchies after them.

All the chapters in Daniel, from chap. ii, ver. 4, to the beginning of this chapter, are written in the Chaldee tongue; and from the beginning of this chapter to the end of the book he writeth in Hebrew. For the affairs that fell under the Chaldean monarchy, he hath registered in the Chaldean tongue; but now that kingdom is destroyed, he will have no more to do with that language: but thenceforward he applies himself to write his own native tongue, the Hebrew,—seeing that God would not have the Persic, under which language he now was, to be the original of any part of Scripture.

DANIEL, IX.

DANIEL, knowing, from Jeremiah's prophecy, that the seventy years of captivity were now fully expired, addresseth

 YEAR OF THE WORLD 3470.

himself to God by prayer for their return : he receiveth not only a gracious answer to his desire, but a prediction of what times should pass over his people till the death of Christ ; namely, seventy weeks, or seventy times seven years, or four hundred and ninety. This space of time the angel divideth into three unequal parts :—

1. Seven sevens, or forty-nine years, to the finishing of Jerusalem's walls.

2. Sixty-two sevens, or four hundred and thirty-four years, from that time till the last seven.

3. The last seven, in the latter half of which Christ preacheth,—viz. three years and a half,—and then dieth, &c.

The twenty-seventh verse, therefore, is to be read thus : “ He shall confirm the covenant with many in the one week, and in half that week he shall cause sacrifice and oblation to cease,” &c. So that from this year to the death of Christ, are four hundred and ninety years ; and there is no cause, because of doubtful records among the heathen, to make a doubt of the fixedness of this time, which an angel of the Lord hath pointed out with so much exactness.

EZRA, I ; AND 2 CHRON. XXXVI. ver. 22, 23.

CYRUS published a decree, for the Jews returning to their own land again : this decree was signed at the very instant of Daniel's prayer^m.

Darius was yet alive and reigning, as appears by comparing Dan. ix. 1 : but the decree and proclamation is the act of Cyrus, not only in regard of a prophecy that went before concerning himⁿ, but also because he was the greater conqueror, and the greater prince. For, 1. He was not only sharer with Darius in the conquest of Babylon, but was also sharer with him in the kingdom of Media, as being sole heir to it ; but Darius had no claim with him in the kingdom of Persia. 2. Berosus, not that of Annius, but cited by Josephus^o, saith, that Cyrus had conquered even all Asia, before he came to besiege Babel ; καταστρεψάμενος τὴν λοιπὴν Ἀσίαν ὥρμησεν ἐπὶ τῆς Βαβυλωνίας. Cyrus delivered out to Zerubbabel, who by

^m Dan. ix. 23.

ⁿ Isa. xlv. 28.

^o Contra Apion. lib. i. c. 20. ed. Havercamp. vol. 2. p. 452.

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the Chaldeans was called Shesbazzar, all the vessels of the temple that Nebuchadnezzar had captived. In the summing of them, there is some obscurity; for there is a particular given only of two thousand four hundred and ninety-nine, and yet the text summeth up five thousand four hundred,—for it particulareth only those that were of a greater size, but summeth up both the great and little; for [2 Chron. xxxvi. 18], it is said, that the king of Babel brought all the vessels of the house of God, ‘both great and small, to Babel^p.’

EZRA, II.

THIS chapter reckoneth the number of the Jews, that returned out of captivity; it first nameth the chief conductors and princes among the people, and then the several families and number of persons: the seventh chapter of Nehemiah hath this catalogue over again, but with abundance of difference, some reason whereof shall be given there.

The commanders and rulers in chief were twelve:

1. Zerubbabel, the prince of Judah.
2. Jeshua, the son of Josedech, the high-priest.
3. Nehemiah, the builder and repairer of Jerusalem afterward.
4. Seraiah, or Azariah^q; probably Ezra, who is called Seraiah, after the name of his father.
5. Reelaiah, called Raamiah^r, the difference of the name agreeing in the sense; for Reelaiah signifieth, ‘The Lord’s terror,’—and Raamiah, the ‘Lord’s thunder.’
6. Mordecai, the uncle of Esther, and overthrower of Haman.
7. Nahamani; he is mentioned in the book of Nehemiah, but omitted here: for he came not up now, but at some other time, before Nehemiah taketh his catalogue.
8. Bilshan.
9. Mizpar, or Mispereth.
10. Bigvai.
11. Rehum, or Nehum.
12. Baanah.

The number of the people was forty-two thousand three

^p Vid. Joseph. Antiq. xi. 1.

^q As he is called, Neh. vii. 7.

^r Neh. vii.

 YEAR OF THE WORLD 3472, 3473.

hundred and sixty; their servants and maids proselyted, seven thousand three hundred and thirty-seven.

EZRA, III.

IN the seventh month, the returned Jews meet at Jerusalem, build up the altar, keep the feast of tabernacles, offer sacrifices, but yet have no temple.

IN the second year of Cyrus, and of the people's return, in the second month of the year, or Jyar, the
 3472 A. M. foundation of the temple is laid. Divers are
 2 Cyrus. present at it, that had seen the former temple; for it was but fifty-three years since it was destroyed: and they mourn as fast to see how short that building was like to come of that temple they had seen,—as the others rejoice to see a temple toward, that had seen none before.

EZRA, IV.

ARTAXERXES reigneth in the third year of Cyrus. And here let us take up the consideration of the
 3473 A. M. Persian kings and these times a little, since
 3 Cyrus. there is not a little obscurity and difficulty about the reckoning and computing of them.

1. At the conquest of Babylon, Cyrus and Darius were partners, as was observed before; Darius only named in the Scripture at that expedition, because the elder; and Cyrus only named in heathen authors, because the founder of the Persian monarchy. These two reigned together two years, saith Metasthenes, if we may believe that author: but whether they did so or no, it is past all doubt, that their years, were they two, or more, or less, were reckoned together: for the first year of Darius, when the decree of the building Jerusalem came out^s, was the first of Cyrus also^t.

2. Cyrus is generally held, by heathen writers^u, to have reigned about thirty years.

Now the question, as to the matter we have now in hand, is not how long Cyrus reigned in all; but how long he reigned

^s Dan. ix. 23.

^t Ezra, i. 1.

^u Κῦρος τελευτᾷ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτεα. Herodot. Clio. cap. 214. Schweigh. vol. 1. p. 258.—“Cyrus regnavit annos triginta:” Justin. i. 8. 14. Gronov. p. 42.

YEAR OF THE WORLD 3473.

after the Persian monarchy began in him; or after that year, that the Scripture calls 'his first year,'—namely, 'when the Lord had given him all the kingdoms of the earth,'—and when he restored the Jews to their own home again. Here profane writers, the most of them, say nothing towards a resolution; and those that go about it, speak, some one thing, some another.

The Scripture hath given us this satisfaction in this matter,—that either Cyrus reigned but three years after; or, if he lived longer, yet that his engagement in his wars abroad caused him to leave his son, Artaxerxes, viceroy at home, to rule what he had got, whilst he was busy to conquer more. Either of these two, supposed, doth serve our purpose, to lead on the times that we have in hand.

Now, for the concluding of the one of these, the Scripture giveth us this argument: It is said, in Ezra^v, that 'the enemies of the Jews hired counsellors against them all the days of Cyrus, even until the reign of Darius, king of Persia,' to frustrate their purpose of building the temple, and at last compassed their desire and design, by information to Artaxerxes. Cyrus, all his days, did not plainly or openly revoke nor cross his own decree; and if he connived at the crossing of it by his son, his fatal end, by Thomyris, was but of just reward: but in the beginning of the reign of his son Artaxerxes, the enemy had his desire, and the building ceased. Now this was in the third year of Cyrus, Cyrus being either now dead [as Daniel's vision in Persia is said to be in the third year of Belshazzar, Dan. viii, Belshazzar being dead a while before, as was observed there], or Artaxerxes governing as viceroy: and the time now reckoned by him, as it is in other places of Scripture the like. For in the third year of Cyrus, Daniel mourned three weeks together; nor did he eat any pleasant bread, nor flesh or wine came into his mouth, nor did he anoint himself at all^x. And what was the reason? Because of the hinderance of the building of the temple: for, according to Daniel's fasting and mourning one-and-twenty days, the angel saith, 'That the prince of the kingdom of Persia had withstood him one-and-twenty:' Not that an earthly

^v Chap. iv. 5.^x Dan. x. 2, 3.

 YEAR OF THE WORLD 3473.

king hath any power over an angel; but that this new king of Persia, by hindering the temple, had hindered those good tidings, which otherwise he should have brought: And that the misery of Daniel's people was the cause of his affliction, is apparent by chap. x. 14; because, that when the angel had told him, that the vision concerning his people was for many days, he is dumb for sorrow, and his spirit faints within him: so that the stoppage of the temple's building by Artaxerxes, was in Cyrus's third year, in some part of that year; and continued so till the second year of Darius.

3. Now, how long this space was, is more obscure than the matter before; and that upon these two difficulties:—1. Because we cannot readily determine, what number of kings came between: and, 2. When we have done that, then are we utterly to seek, how long a time those kings reigned. But for answer to these two doubts,—to adhere to Scripture, and not to intricate ourselves with the various and perplexed relations of the heathen writers about the Persian kings,—we shall observe two or three particulars as we go along, and as we have occasion to take them up; and for the present this: That as he, that set the building of the temple a-foot again after its long stop, is called both Darius and Artaxerxes^y,—so, that he, that caused that stop, is called both Ahasuerus and Artaxerxes^z: for Artaxerxes was a common name of the kings of Persia, as Pharaoh was of the kings of Egypt.

DANIEL, X, XI, XII.

DANIEL, mourning for the hinderance of the temple, seeth Christ, as John did in Patmos: and hath a Revelation of the condition of his own people, under their powerful enemies, till the madness of Antiochus Epiphanes was over: he should violate the sanctuary, and cause religion and Moses's law to lie in the dirt for a time, 'two times, and half a time,' or three years and a half, or one thousand two hundred and ninety days; but he that waiteth and liveth to see five-and-forty days more, or till those one thousand two hundred and ninety days be made up one thousand three hundred and thirty-five days, he should see an end of Antiochus.

^y Ver. 14, 15.

^z Ezra, iv. 6, 7.

YEAR OF THE WORLD 3474—3481.

The building of the temple lieth forgot and forlorn by the command of Artaxerxes.
 3474 A. M. Ahasuerus, the present king
 1 *Artaxerxes Ahasuerus.* of Persia. Hereupon, divers of the Jews, that had gone up to Jerusalem in the first of Cyrus, return back again in this king's reign, to their old residence in Babylonia, or in Persia again.

A. M. 3475.—The building of the temple lieth still quite forlorn.

ESTHER, I.

ARTAXERXES, who was also called Ahasuerus, after his great grandfather of the Median blood^a,
 3476 A. M. is a greater potentate and prince, by
 3 *Artax. Ahas.* seven provinces, than Cyrus and Darius were. Compare ver. 1, with Dan. vi. 1.
 To show and to see his own glory and pomp, he maketh a feast half a year together to his nobles, and seven days more to all Shushan; and, when all this glory of his great command hath been showed, he cannot command his own wife, &c.

ESTHER, II.

THREE whole years and above, is Ahasuerus without a queen: his servants and officers in several
 4 *Artax. Ahas.* countries are making inquiry after who may be fit for a queen for him.

Esther taken into the king's palace in the seventh year of his reign, in the tenth month [ver. 16]; a daughter of Benjamin, born for
 3480 A. M. 16]; a daughter of Benjamin, born for
 7 *Artax. Ahas.* the good of her people. Mordecai had been captived with Jeconiah above seventy years ago, and had been at Jerusalem, when the captivity was sent back to their own country again, and there had helped forward their settlement and prosperity, as long as the work of the temple would go forward: but when not, he returns to Persia; and there doth his people good in that court, when he could no longer do it in their own city.

3481 A. M.—Bigthan and Teresh, two of the king's por-

^a Dan. ix. 1.

YEAR OF THE WORLD 3482—3485.

ters, hanged for treason : the matter discovered by Mordecai, and revealed to the king.

ESTHER, III.

HAMAN, promoted by the king to the highest honour in the kingdom, obtaineth not one bowing or
 9 *Artax. Ahas.* cringe from Mordecai. Mordecai disdaineth to homage or to show reverence to an Amalekite ; for so Haman was, of the seed of Agag, whom Samuel hewed to pieces in Gilgal.

Haman would buy all the Jews in the Persian monarchy for ten thousand talents of silver, but
 3485 *A. M.* they are given him for nothing. He
 12 *Artax. Ahas.* goes not about the destruction of them, but first useth direction by magical lots : what day fittest to speed of his request,—and the devil allots him the thirteenth of the first month ; and what month fittest for the execution ;—and the devil's lot telleth him the month Adar.

On the thirteenth day of the first month, letters are despatched through all the provinces of the monarchy, for the destruction of the Jews at such a time.

ESTHER, IV, V.

ALL the provinces perplexed at the tidings : the Jews in Shushan keep a fast of three days and three nights long : this time is measured exactly, as the three days and three nights of our Saviour's death ; for, on the third day, Esther puts on the kingdom^a, and obtains the king's favour.

ESTHER, VI, VII.

HAMAN prepares a gallows for himself, and bespeaks honours for Mordecai ; his wife and friends knew the curse upon Amalek because of the Jews, and read his fall.

ESTHER, VIII, IX.

ON the twenty-third day of the month Sivan, Mordecai and Esther obtain letters to revoke Haman's bloody pur-

^a מלכות

YEAR OF THE WORLD 3486.

pose, and that the Jews should stand in their own defence against their enemies; which they do at the time appointed for their destruction, and slay seventy-five thousand eight hundred and ten men.—The feast of Purim instituted.

ESTHER, X.

AFTER this great and wonderful deliverance, and prosperity of the Jews, Artaxerxes, or Ahasu-
 13 *Artax. Ahas.* erus, layeth a tax upon the whole empire; but in what year of his reign is uncertain, and how long he reigned after this, is not easily determinable: for the Scripture is utterly silent to express the number of the years of his reign, or any of the kings of Persia that come after him, in clear expressions. Of this king, it saith no more at all; of the next, it mentioneth his second year^b, his fourth year^c, his sixth year^d, his seventh^e, his twentieth^f, his thirty-second^g; but how long he reigned farther, there is no account at all neither.

By collection from other places and passages it may be concluded, and upon very good ground, that this king, Artaxerxes Ahasuerus, reigned but fourteen years in all; the ground is this:—because Zechariah^h, in the second year of Darius, doth then but reckon the time of some captivity seventy years: “The angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these seventy years?” And in chap. vii, there are some people sent from Babel to Jerusalem; and they have this query,—among the rest of the business they came about to speak to the priests, which were in the house of the Lord of hosts,—to ask, ‘Should I weep in the fifth month, as I have done these seventy yearsⁱ?’ Now from the beginning of the seventy years, or the fourth of Jehoiachin, to the second of Darius, were many years above seventy; namely, the three years of Cyrus, all the years of Ahasuerus, which were twelve, mentioned in Scripture before his taxing the

^b Ezra, iv. 24.^c Zech. vii. 1.^d Ezra, vi. 15.^e Ezra, vii. 8.^f Neh. i. 1.^g Neh. xiii. 6.^h Zech. i. 12.ⁱ Compare ver. 3, and 5.

YEAR OF THE WORLD 3486.

empire, and two of Darius himself;—eighty-seven in all by this account, from the time that the seventy years' captivity beginneth to be counted: therefore, these seventy years, mentioned in Zechariah, must be counted from some other date, or else there will be exceeding much hardness and impropriety in the speech. Now this date is, from the destruction of Jerusalem, and firing of the temple, in the nineteenth year of Nebuchadnezzar, to Darius's second,—namely, fifty-one years of the seventy of Babel, three of Cyrus, fourteen, as we suppose, of Ahasuerus, and two of Darius.

For let the reader but impartially and unbiassed expound those two places in Zechariah alleged; and how can he possibly interpret the seventy years there mentioned, of the seventy years mentioned Jer. xxv. 11, 12, and xxix. 10?—which were expired seventeen years ago, by plain account of Scripture. Especially let him but weigh well the scope and purpose of the seventh chapter of Zechariah, and it will make the date and account, that we give of those seventy years, to be proper and approvable. In the second year of Darius, the temple, after a long hinderance of the building of it, is begun upon to be built again, and it goes happily forward; thereupon, the church of Babel sends to Jerusalem to inquire of the priests: “Now that the temple is built again, shall I fast, and keep solemn days of humiliation, as I have done these seventy years, since the temple was destroyed?” If they had fasted but the seventy years of the captivity, then had they laid down their fasts, at the least, seventeen years to the second of Darius,—nineteen to the fourth, as Zech. vii. 1. And if they had laid them down so long, while the work and building of the temple lay forlorn, why should they think of taking them up again, now it went well with that work and building? And if they had continued them all the time of the captivity, and all the time since,—why is it called but seventy years, whereas it was, at the least, eighty-seven? Therefore, to me it is past all peradventure, that the seventy years, there spoken of, are counted from the firing of the temple to the rebuilding of it, in the second of Darius,—and that this very account doth necessarily allot fourteen years' reign to Artaxerxes Ahasuerus, that hindered

YEAR OF THE WORLD 3488, 3489.

it, to make up this sum: as we observed the like necessary allowing of seventeen years to Joshua, upon the result of a gross sum, where all the rest of the sum is cleared by particulars but only those seventeen. And with this computation that we have given, how pregnantly and properly doth agree that reckoning of the angel Gabriel, of seven times seven years, or forty-nine years, from Cyrus's decree of building Jerusalem, to the finishing of it! as we shall observe at the thirty-second year of Darius. But the reader will there see it readily enough of himself, without any notice.

After Artaxerxes Ahasuerus, the husband of Esther, reigned Artaxerxes Darius, falsely supposed by the Jews to be his son [probably the same with Darius Hystaspis in heathen authors]; called the king of Assyria^k.

3488 A. M.

1 *Artaxerxes Darius*.

EZRA, V. ver. 1; AND
HAGGAI, I.

IN this second year of Darius, on the first day of the sixth month, Haggai beginneth to prophesy, and checketh the people's not

3489 A. M.

2 *Artax. Darius*.

caring to build the temple; especially those hireling Jews that are spoken of, Ezra iv. 5, that were bribed by the enemy to give counsel against the building, and that were still saying, 'The time is not yet come, that the house should be built.'

On the twenty-fourth day of the same month, the preparation for the building begins. With the twelfth verse of Hag. i, read Ezra v, ver. 2.

HAGGAI, II, to ver. 10.

IN the seventh month, on the twenty-first day of the month, Haggai foretells the glory of this second temple; and speaketh this to divers, that had seen Solomon's temple standing.

ZECHARIAH, I, to ver. 7.

IN the eighth month, Zechariah begins to prophesy.

^k Ezra, vi. 22.

 YEAR OF THE WORLD 3490, 3491.

HAGGAI, II, *from ver. 10 to the end.*

IN the ninth month, on the twenty-fourth day of it, they begin to lay stones in the temple-wall, and to raise the building: for, from the twenty-fourth day of the sixth month, they had only prepared materials. On this day, Haggai hath two prophecies.

ZECHARIAH, I, *from ver. 7 to the end; and*

CHAP. II, III, IV, V, VI.

IN the eleventh month, on the fourteenth day, Zechariah seeth Christ riding on a horse, and angels like horses attending him. He seeth a vision of four horns, that should seek to scatter Judah,—Rehum, Shimshai, Tatnai, Shether-Bosnai; and four carpenters to break those horns,—Zerubbabel, Joshua, Ezra, Nehemiah: He seeth Jerusalem ready to be measured, but let alone, because the compass of it should be boundless: He seeth the garments of the high-priesthood tattered and poor, but new ones found out by the Lord, in figure of a glorious ministry under the gospel; Christ, the corner-stone with seven eyes; the church, seven golden candlesticks; and the ministry of the church of Jews and Gentiles, two olive-trees, emptying themselves into those candlesticks; a flying roll of the length and breadth of the porch of the temple, full of curses; wickedness in an ephah, the greatest measure in use settled in Babylon, &c.

EZRA, V, *from ver. 3 to the end; and VI, to ver. 14.*

THE enemies of the Jews, under a pretended officiousness to the king, but upon an intent malice against the temple, by letters to Darius 3490 A. M. seek to hinder it; but, by a special providence, it proves occasion of the more advancing of it. Hitherto had the Jews built only upon the encouragement of the prophets, Haggai and Zechariah; now, they have a commission from the king.

ZECHARIAH, VII, VIII.

IN the fourth year of Darius, in the ninth month, which is Chisleu, on the fourth day of the month¹, 'The con-

וישלה בית אל'

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3491 A. M. gregation in Babel' sent to Jerusalem, to inquire concerning their fasts; 4 *Artax. Darius.* whether they should continue them, now the temple was begun, and was so forward in building,—or lay them down.

They used these several fasts:—

First, In the fourth month, because then the city was broken up^m.

Secondly, In the fifth month, because in that month the temple was firedⁿ.

Thirdly, In the seventh month; because in that, Gedaliah was slain, and all the Jews with him scattered^o.

Fourthly, In the tenth month^p; because, in that month, the siege began about Jerusalem^q.

So that, by the intent and occasion of all those solemn fasts, which referred all of them to the last and final stroke and ruin of Jerusalem by the Babylonian, and nothing at all to the first captivity of Jehoiachin, or Jeconiah,—it is apparent that the seventy years, mentioned to have been the length of these solemn days and duties, are to be understood and reckoned from the very same time and occasion, as was observed before.

3492 A. M.—The temple goeth well forward, and the work receiveth no interruption, but prospereth.

EZRA, VI, *from ver. 14 to the end.*

3493 A. M.—IN the sixth year of Darius, on the third day of the month Adar, the temple is finished, and the dedication of it solemnly kept.

EZRA, VII, VIII.

3494 A. M.—ON the first day of this seventh year of Darius, Ezra setteth up from Babylon to go to Jerusalem^r.

On the ninth, tenth, and eleventh days, he musters his company, and keeps a fast at the river Ahava^s.

On the twelfth day, he beginneth to march^t.

On the fourteenth day, the Passover is solemnly kept at Jerusalem.

^m Jer. lii. 7.

ⁿ 2 Kings, xxv. 8.

^o Jer. xli. 1.

^p Zech. viii. 19.

^q 2 Kings, xxv. 1.

^r Ezra, vii. 9.

^s Ezra, viii. 15. 23.

^t Ver. 31.

Ezra cometh to Jerusalem on the first day of the fifth month, or the month Ab; and, on the fourth day, delivereth out upon weight all the gold and silver that he had brought with him for an offering, from the king, from his princes, and from Israel, in Babel.

Ezra was uncle to Joshua, that was now high-priest^u. His father, Seraiah, was slain at the sacking of Jerusalem^v, seventy-five years ago. Ezra was then very young, if so be he were then born.

EZRA, IX, X.

REST and prosperity, which the returned Jews have a little enjoyed, hath bred corruption amongst them, by making mixed marriages with the nations, amongst whom they lived. This, Ezra reformeth, and causeth them to put away their wives; which were a great multitude: only four men opposed the business, two Levites, and two others: and to such a sense is ver. 15 of chap. x, to be read; 'Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, stood against this matter^w: and Meshullam and Shabbethai helped them:' weigh ver. 16, and it enforceth this translation.

The meeting about this matter, was on the twentieth day of the ninth month; and then they chose elders to see the work carried on: they begin to sit upon it the first day of the tenth month, and have finished the business by the first day of the first month^x.

This matter was done in the seventh year of Darius, or Artaxerxes, the same year that Ezra came to Jerusalem, as the text seemeth to carry it on; unless, by the strange writing of the word לדריוש ver. 16, the Holy Ghost would hint Darius's tenth^y.—Let the learned judge.

ZECHARIAH, IX, X, XI, XII, XIII, XIV.

FROM this action of Ezra, of reforming their mixed marriages, which most likely was in Darius's seventh, there is a silence of any thing done till Darius's twentieth: and

3495 A. M.

8 Artax. Darius.

^u Compare chap. vii. 1, with 1 Chron. vi. 14.

^v 2 Kings, xxv. 18.

^x Chap. x. 14. 16, 17.

^w עמדועל זאת

^y לחדש העשירי לדריוש הדבר

YEAR OF THE WORLD 3507, 3508.

then Nehemiah begins to stir. In this time, therefore, which was the space of twelve years, we may very well conceive, that Zechariah was prophesying among the people, and helping forward the reformation: and since there is no date to direct us otherwise, we may very well take up his ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth chapters, in which he prophesieth very plainly and fully of many things concerning Christ, and the time of his coming:—as, of the conversion of Paul, and the gospel beginning at Hadrach and Damascus, and of Antioch in Hamath entertaining the gospel, of Christ riding into Jerusalem upon an ass^z; of his confounding the three shepherds,—the Pharisees, Sadducees, and Essenes; his being sold for thirty pieces of silver^a; his disciples scattered^b; divers of Jerusalem mourning over him whom they pierced^c; and the rest, and their city and temple, perishing through unbelief^d, &c.

NEHEMIAH, *all the book*, to CHAP. XIII. ver. 7.

IN the twentieth year of Artaxerxes Darius, in the month Chisleu, Nehemiah understandeth the
 3507 *A. M.* miserable case of Jerusalem; and,
 20 *Artax. Darius.* in the month Nisan following, he obtaineth leave of the king to go to Jerusalem, and a commission and a convoy. Here observe, that Chisleu, the ninth month, and Nisan following, which was the first month, are both in the twentieth year of Darius^e.

Nehemiah is, twelve years, governor of Judea, before he return again to Persia, to the king: in
 21 *Artax. Darius.* that time he builds the walls of Jerusalem, fills it, and settles it with inhabitants; brings the people into order, and into a covenant, and Jerusalem into habitableness in safety: and having finished all that was needful for the constituting of the city and the people in peace and piety, he returneth at the end of twelve years, or in the two-and-thirtieth year of the king, according as he had appointed^f: and from that year, if we count back-

^z Chap. ix. 1. 9.

^a Chap. xi. 8. 12.

^b Chap. xiii. 7.

^c Chap. xii.

^d Chap. xi. 1.

^e Chap. i. 1, and chap. ii. 1.

^f Neh. xiii. 6.

ward to the first of Cyrus, you have the sum of seven times seven, or forty-nine years, the term that the angel had pointed out for the building of Jerusalem, city and wall^g;—viz. of Cyrus three years, of Ahasuerus fourteen years, and of this Darius thirty-two. And thus far goeth the Old Testament in telling the years of the story, as it goeth along; and farther than this thirty-two of Darius, it counteth not by named sums. And this very consideration doth confirm me in this reckoning of the years of these Persian kings; for I cannot but conclude, that the Holy Ghost, naming the several years of these kings hitherto, intendeth to continue the chronicle till this time of Jerusalem's completing, and there to end the annals.

In the seventh chapter of this Book, which giveth account of the number and the families of the people that planted Judea after the captivity, you will find exceeding much difference from the catalogue in Ezra ii, though this is said by the text to be the same: for the fifth verse saith thus, 'I found a book of the genealogy of them that came up at the first, and found written therein,' &c.; but the matter is to be conceived and apprehended thus: That Nehemiah found that list and catalogue of those that came up in the first of Cyrus, as it was taken then; and that he called over the names of the families, as they lay in order there: he observed the order of that list in calling and listing them, but he took the number of them, as they were now, when he numbered them: some families were now more in number than they were when that first list was made, and some were less; and some that were in that list were not to be found now; for some had more of the same stock come out of Babel since the first numbering, and some that had come up at first and were then numbered, were now gone back; and so he observeth by comparing that list: and the present number, how the plantation in Judea had gone forward or backward, increased or decayed, since the first return.

3519 A. M.—Nehemiah returneth to the king again^h; and here the chronicle of the Old Testament ends.

^g Dan. ix. 25.

^h Neh. xiii. 6.

YEAR OF THE WORLD 3519.

NEHEMIAH, XIII, *from ver. 7 to the end.*

NEHEMIAH, after his absence from Jerusalem [which how long it was is uncertain], when he returneth thither again, findeth things exceedingly out of order, which he seeketh to reform: he lived, after this, to the times of Darius, the last king of Persia, for he speaks of himⁱ, and of Jaddua the high-priest, who met Alexander the Great, when he came to Jerusalem, and to whom Alexander showed so great respect; as Josephus reporteth^j.

Ezra liveth also near towards the times of Jaddua; for he wrote the Book of Chronicles in the time of Johanan, Jaddua's father^k: and so he lived well towards the expiration of the Persian monarchy. He was born at the least fifty years before Cyrus's first; and from thence to Darius's thirty-second, were forty-nine years,—a hundred in all, within one: and, after that, he weareth out the time of one high-priest,—namely, Joiada,—and writeth in the time of Johanan, or Jonathan, the next high-priest after him. This consideration also helpeth to confirm that account of the times and kings, that we have given from Cyrus hither.

THE PROPHECY OF MALACHI.

MALACHI, the last of the prophets of the Old Testament, is held by some to have been Ezra; but that matter is not much material, and it is little certain. And something uncertain are his times, if we should go about to be curious in determining of them; but only this we may conclude of him,—that he lived in the times of corruption, the beginning of which is mentioned by Nehemiah. He prophesied against the strange marriages, mentioned Neh. xiii. 23. 28; Mal. ii. 11; and against the detention of tithes, mentioned Neh. xiii. 10, 11; Mal. iii. 8; and against other profanenesses [Neh. xiii. 15, &c.; Mal. i. 13, and ii. 8, &c]. He concludeth with turning them to the study of Moses and the Old Testament, and to the expectation of Elias Baptist, the beginning of the New: because, after his departure out of the world, the spirit of prophecy also departed, and was a stranger among the Jews till the dawn-

ⁱ Chap. xii. 22.^j Antiq. lib. xi. cap. ult.^k Neh. xii. 23.

 YEAR OF THE WORLD 3519.

ing of the gospel. The Apocrypha-Books, that were written in the time between, wanted the dictating of that spirit; for it was now departed.

And thus endeth the Old Testament, in a prediction of the Baptist to come,—and in a threatening of a curse upon the unbelieving Jews.

*** * *** The theological student, who peruses the Sacred History according to the plan suggested by Dr. Lightfoot, will derive much instruction from the following publication:—"The Old Testament, arranged in historical and chronological order (on the basis of Lightfoot's Chronicle), in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorized translation. By the Rev. George Townsend, M. A.—London, 1821. 2 vols. 8vo."

COUNTY OF STAFFORD,

THE CITY OF LONDON

A FEW AND NEW

OBSERVATIONS

UPON

THE BOOK OF GENESIS;

THE MOST OF THEM CERTAIN,

THE REST PROBABLE,

ALL HARMLESS, STRANGE, AND RARELY HEARD OF BEFORE.

NEW YORK: 1819.

The Apocrypha Books, that were written
in the last century, and the history of that
century, are now published.
The Old Testament, in a prediction of
the future, and in a threatening of a curse upon
the wicked.

A NEW AND NEW

OBSERVATIONS

THE BOOK OF GENESIS

THE MOST OF THEM CERTAIN
THE FIRST PROBABLE
OF THE FIRST PROBABLE
OF THE FIRST PROBABLE
OF THE FIRST PROBABLE

***TO MY DEAR AND LOVING COUNTRYMEN,**
OF THE
COUNTY OF STAFFORD,

AND OTHER MY FRIENDS,

RESIDING IN

THE CITY OF LONDON:

HEALTH, CONTENT, PROSPERITY, ETERNITY.

THESE few collections,—Worthy and Worthily-Honoured Friends and Countrymen,—were not intentionally and purposely studied for, when I first took them up; but I took them upon another occasion. For having spent some years in compiling ‘The Harmony of the Four Evangelists, among themselves, and with the Old Testament,’ and in explaining of their sense and language;—and, for that purpose, having read over the Old Testament as expressly as I could, to bring it to help and further me in the work,—these Observations, and such other upon the other Books, were picked up by the way, which, I observed, either very rarely, or not at all, to have been observed by any heretofore. That work, from whence this proceeded, would now begin to creep forth to the public view, were but printing as pregnant a mother for such babes, as she used to be in

* This Address is omitted in Dr. Bright’s edition.

former times. These small and few sparks, which have flown from that anvil, I have chosen to present to your hands and favourable acceptance; partly, for a token of my love and observance of so worthy friends; and partly, because that, if the briefness of these collections—[which I have been forced to straiten to this small compass, that I might relate them to the dimension of such books, as are now only printed; for greater volumes than these do not now find vent]—if they should breed any scruple or doubting, you know where to find the Author, for farther satisfaction. If these find easy and gentle entertainment,—more, of the like stamp, are ready to show themselves, in order, upon the succeeding Books, as the printing of these times will bring them forth.

Yours,

Ready to serve you,

J. L.

25 Aug. 1642.

A FEW AND NEW

OBSERVATIONS

UPON

THE BOOK OF GENESIS.

CHAP. I.

THE Scripture, the word of knowledge, beginneth with the story of the creation; because, first, The first step towards the knowledge of God, is by the creature^a. Secondly, The story of the creation pleadeth for the justice of God, in planting and displacing of nations, as he pleaseth; since the earth is his own and he made it. Thirdly, The resurrection is taught by the creation, and the end of the world from the beginning; for God, that made that to be that never was, can, much more, make that to be, that hath been before,—namely, these our bodies. Heaven and earth, centre and circumference, were created together in the same instant; and clouds full of water (not such as we see made by evaporation, but such as are called the ‘windows,’ or ‘cataracts of heaven^b’), were created in the same instant with them, ver. 2. The earth lay covered with waters, and had not received as yet its perfection, beauty, and deckage: and that vast vacuity, that was between the convex of those waters and the concave of the clouds, was filled, as it were, with a gross and great darkness; and the Spirit of God moved the heavens from the first moment of their creation in a circular motion, above and about the earth and waters, for the cherishing and preservation of them in their new-begun being, ver. 3. Twelve hours did the heavens thus move in darkness; and then God commanded, and there appeared, light to this upper horizon,—namely, to that where Eden should be planted [for, for that place especially is the story calculated]; and there did it shine other twelve hours, declining by degrees with the motion of

^a Rom. i. 20.

^b Gen. vii. 11. 2 Kings, vii. 19. Mal. iii. 10.

the heavens to the other hemisphere, where it enlightened other twelve hours also ; and so the first natural day to that part of the world was six-and-thirty hours long. So long was Joshua's day^c; and so long was our Saviour clouded under death.

VER. 6.—When the light began to set to the horizon of Eden, and the evening or night of the second day was come, God commanded that the air should be spread out instead of that vacuity, which was betwixt the waters upon the earth, and the waters in the clouds :—and in four-and-twenty hours it was accomplished, and the air spread through the whole universe with the motion of the heavens. In this second day's work it is not said, as in the rest, that “ God saw it was good :” because, whereas this day's work was about separation of waters, they were not perfectly and fully parted, till the waters, which covered the earth, were couched in their channels ;—which was not till the third day : and there it is twice said, that “ God saw it was good ;” once, for the entire separation of the waters,—and again, for the fructification of the ground.

VER. 9.—In the new-created air, the Lord thundered and rebuked the waters^d ; so that they hasted away and fled all westward, into the channels, which the Lord had appointed for them. And still as they flowed away, and dry land appeared, the earth instantly brought forth trees and plants in their several kinds. This production was only of the bodies and substances of them ; for their verdure and maturity was not till the sixth day : and now was Eden planted with the bodies of all trees, fit for meat and delight ; which, by the time that Adam is created, are laden with leaves and fruit.

VER. 14.—The moon and some stars created before the sun. She shone all the night of the fourth day in her full body ; and when the sun appeared in the morning, then was her light augmented ; yet her body was obscured from the world till the sixth day at even, which was her prime day ; and she showed her crescent and gave light to Adam, who was but newly got, at that time, out of the darkness of his fall, by the lustre of the promise.

VER. 21.—Whales only of all brutes specified by name, to show, that even the greatest of living creatures could not make itself.

^c Josh. x.

^d Psal. civ. 7.

VER. 25.—Beasts wild and tame created, and all manner of creeping things, and the world furnished with them from about Eden as well as with men : of clean beasts, were seven created,—three couples for breed, and the odd one for Adam's sacrifice upon his fall ; but of unclean, only one couple,—for the propagation of the kind.

VER. 26.—Man created by the Trinity about the third hour of the day, or nine of the clock in the morning.

CHAP. II.

THE three first verses, that treat of the institution of the sabbath, are, according to their proper order of time, to be taken in at the end of the third chapter.

VER. 4, &c.—On the morning of the sixth day, a mist, that had gone up from the earth, fell down upon it again in rain or dew, and watered the earth ; with which watering, the trees and plants budded to maturity in a trice :—this dew being as a natural cause thereof, yet the effect being withal exceeding supernatural, because so speedy.

VER. 7.—Of the dust of the earth thus watered, God created the body of man : and to this the Psalmist^e alludeth, “the dew of thy youth.” And into that earth, so prepared, he breatheth the Spirit of life and grace^f.

VER. 10.—Eden watered by a river that overflowed it once a year, after the manner of Nilus and Jordan^g.

To Adam, thus created and made lord of the creatures, the Lord himself bringeth the creatures to receive their names ; which he giveth to them agreeable to their natures, and that at the first sight,—showing at once his dominion over them, and his wisdom. Among them all he seeth no fit match for himself ; but by seeing every one of them mated, and that they came before him by pairs, he is brought to be sensible of his own want of a fellow :—which thereupon God provideth for him, out of his own body, of a rib, which part of him might best be spared. And thus the creation endeth in the making of the woman.

CHAP. III.

THE woman thinking it had been a good angel that spake in the trunk of the serpent, she entereth communication with

^e Psal. cx. 3.

^f Eph. iv. 24.

^g Gen. xiii. 10.

the devil: who, perceiving her both to add to and to diminish from the commandment that was given them, groweth the more impudent to tempt; and seduceth her by the “lust of the flesh, and the lust of the eyes, and the pride of life^s :” and she persuadeth her husband; and so they both are fallen on the very same day that they are created^h.

Christ is promised before the man and the woman are censured: and they are questioned also, before they be sentenced; but so was not Satan; for God had mercy in store for them, but none for him. The curse is not upon man himself, but upon the earth; to teach him to set his affections on things above, and not on the cursed ground,—and not to look for an earthly kingdom of Christ on this earth, which the Lord hath cursed.

Adam apprehendeth and layeth hold upon the promise by faith; and, in evidence of this his faith, he calleth his wife’s name ‘Eve,’ or ‘Life,’ because she was to be the mother of Christ according to the flesh, by whom life should come;—and of all believers, that, by faith, should live in him. For an outward sign and seal of this his faith, and for a farther and more lively expression of the same, God teacheth him the rite of sacrifice, to lay Christ dying before his eyes in a visible figure: and, with the skins of the sacrificed beasts, God teacheth him and his wife to clothe their bodies. And thus the first thing that dieth in the world, is Christ in a figure.

At the end of this third chapter, imagine the three first verses of chap. ii, concerning the sabbath to be observed, to come in, and suppose the texture of the story to lie thus:—Adam, thus fallen, censured, recovered, instructed, and expelled Eden on the sixth day,—the next day following he, by God’s appointment, keepeth for a sabbath, or a holy rest, and spendeth it only in divine duties. Now the reason why it standeth in the place where it doth, chap. ii, is,—partly, because Moses would lay the seven days, or the first week of the world, altogether without interposition; and partly, because he would show, by setting it before Adam’s fall, that had he persisted in innocency, yet must he have observed a sabbath.

The seventh day, or sabbath, is not bounded in the text

^s 1 John, ii. 16.

^h Gen. iii. 1—3. Psal. xlix. 12.

with the same limits that the other days are ; for it is not said of it, as it was of them, ‘The evening and the morning were the seventh day ;’ because a time should come, when it should have a new beginning and end : and though, to the Jews, it was from even to even,—yet, from the beginning, it was not so expressed.

CHAP. IV.

CAIN and Abel, twins of one birth : and first was born he, that was natural ; and, after, he that was spiritual.

The faith of Abel appeared in the very materials of his sacrifice ; it being of slain beasts, and so a representation of the death of Christ : for this, it is fired from heaven, and Cain’s is not ; though his dry ears of corn were materials far more combustible. Cain and Abel were both their own priests : for it cannot be proved, that sacrifices were ever offered but upon emergent occasions, till the law fixed it for a common service : and he that had such an occasion, had liberty to be his own priest, even under the law, as it appeareth by Gideon, Manoah, &c. : and then, much more was that liberty before.

The word *sin*, in ver. 7, seemeth rather to signify an offering or atonement for sin, than punishment. For, first, God cometh not to deject Cain lower than he was, but to raise him from his dejection ; as it appeareth, both by his deigning to give him an oracle from heaven, and also by the words wherewith he beginneth. Secondly, If the words, “Sin lieth at the door,” intend sudden judgment ready to devour him,—what dependance can the words following have with these ? “If thou do not well, thou shalt certainly be punished ; and thy brother’s desire shall be subject to thee :”—for this were to threaten poor Abel more, or at least as much as Cain. Thirdly, The original word, ‘chateathⁱ,’ as it signifies ‘sin,’ so also doth it ‘the sacrifice for sin^j ;’ and it was the custom, according to which Moses speaketh, as best known, to lay the sacrifice at the sanctuary door.

VER. 14.—Cain, sensible of his punishment, though he was not of his sin, beggeth of God, that he might die, to ease him of it ; “Therefore, let any one that findeth me, kill me.” But this God denieth to him, reserving him to a lingering punishment : and Cain, being assured of long life, giveth

ⁱ חַטָּאת^j As, Hos. iv. 8 ; 2 Cor. v. 21 ; and all along Leviticus.

himself to all sensuality, to sweeten it as much as he can; and this is the way of Cain^k.

VER. 23.—Lamech, in horror of conscience for his polygamy, which now began to be exemplary to the general corruption of the world, acknowledgeth his sin seventy times greater than Cain's, and his desert of punishment proportionable: for Cain had slain but one man, and but the body; but he, by his evil example, had killed old and young, and their very souls: and, therefore, he maketh his complaint to his two wives, that had brought him to it.

CHAP. V.

A CHRONICLE of one thousand five hundred and fifty-six years: And all the years are reckoned complete, but only Noah's five hundredth year, in ver. 32.

VER. 3.—Seth born in original sin: the father of all men in the new world, after the flood^l.

VER. 23.—Enoch liveth as many years as be days in a year.

Those that lived nearer the flood, lived the longer unmarried, because they would not generate many children for the water.

VER. 29.—Noah a comforter; because in him liberty should be given to the world, to eat flesh.

CHAP. VI.

IN the general corruption of the world, 'Noah, the eighth person' in descent from Enoch, in whose time profaneness began^m, escapeth the abominations and desolation of the times.

CHAP. VII, VIII, IX.

THE flood:—The beasts in the ark live without enmity; which sheweth how the words, Gen. iii. 15, about enmity with the serpent, are to be understood; the serpent and Noah are now friends each to other: this is alluded to, Isa. xi. 6, 7. Noah is in the ark just a complete and exact year of the sun; but reckoned in the text by the lunar months. Universal darkness, all the forty days' rain. The door of the ark under water. The ark draweth water eleven cubits. The waters, when they came to abate, while they lay above the mountains, fell but one cubit in four days; but far faster afterward.

^k Jude, ver. 11.

^l Num. xxiv. 17.

^m 2 Pet. ii. 5.

After their coming out of the ark,—for a whole half year together, Noah, and his family, and all the creatures, live upon provision, that was still in the ark; for they came out just upon the beginning of winter, when there was neither grass, corn, nor fruits, till another spring. The forbidding to eat flesh with the blood, condemneth the doctrine of transubstantiation.

CHAP. X, XI.

SEVENTY nations dispersed from Babel, but not seventy languages: the fifteen, named in Acts ii, were enough to confound the work; and they may very well be supposed to have been the whole number. Shem, as he standeth in the front of the genealogy of the new world, hath ‘neither father nor mother’ named, nor ‘beginning of days, nor end of life.’ Nahor’s life is shortened for idolatry.

CHAP. XII.

ABRAM, at seventy-five years old, receiveth the promise, and cometh into Canaan: and just so many years did Shem live after Abram’s coming thither; and so might well be Melchizedek, in chap. xiv.

VER. 6, 7.—Abram buildeth an altar near, if not upon, mount Gerizim, the hill of blessing: and, ver. 8, another altar he buildeth near unto, if not upon, mount Ebal, the hill of cursingⁿ. And so taketh possession of the land, by faith, in the very same place, where his sons, the Israelites, did take possession of it indeed^o.

VER. 11.—When he is ready to enter into Egypt, whither famine drave him, as it did his posterity afterward, he is afraid of his life, in regard of Sarai, who, being a white woman, would soon be taken notice of by the Egyptians, who were blackmoors. This was one main enticement to Joseph’s mistress, to cast an eye of lustfulness upon him, because he was a white man, and she a moor. Of the same complexion was Pharaoh’s daughter, whom Solomon took to wife: of whom, that, in the first and literal acceptation, is to be understood, which, spiritually, is to be applied to the church^p; “I am black, but comely:” and, “I am black, because the sun hath looked on me:” and, “^qThe king’s daughter is all glorious within:” for she was a blackmoor without.

ⁿ Deut. xxvii.

^p Cant. i. 5, 6.

^o Josh. viii. 12. &c. 30.

^q Psalm xlv. 13.

VER. 17.—Pharaoh,—plagued for Sarai's and Abram's sake, who was a Hebrew shepherd,—giveth charge to the Egyptians, making it, as it were, a law for time to come, that they should not converse with Hebrews, nor with foreign shepherds, in any so near familiarity as to eat or drink with them; which the Egyptians observed strictly ever after^r.

CHAP. XIII.

ABRAM and Lot quarrel, and part, in the valley of Achor:—and this is at the very same time of the year, that Israel came into the land; viz. in the first month of the year, or Abib.

CHAP. XIV.

NOAH, in the blessing of his son Shem, maketh him, in a special manner, lord of the land of Canaan^s. Hither, therefore, came Shem, and built a city, and called it, after his own peaceable condition, 'Salem:' here he reigned as a king, but so quietly and retiredly, as that he was a priest also. In this sequestration of the father from worldly cares and affairs, Elam, his eldest son and heir-apparent, though he were seated far distant in the east, yet it concerneth him to have an eye to Canaan, and how matters go there; for the land, by bequest of his grandfather Noah, descended to him, as by the common law. This title bringeth Chedorlaomer, an heir of Elam, from Persia into Canaan, when the five cities of the plain rebel. Into this war he taketh three partners, younger brothers of the house of Shem; Amraphel, of Arphaxad, king of Chaldea,—Arioch, of Lud, king of Ellasar, bordering upon Babylonia,—and Tidal, of Assur, king of nations, and late-built^t Nineveh. These four, thus banded together, and all children of Shem, and all in claim of his land against the usurping Canaanites, are resolved to march over (and so they do) all that country, both within Jordan and without. Their first inroad is upon the Rephaims, that lay most north, and lay first in their way; and so overrun the Zuzims in Ammon, Emims in Moab, Horites or Hivites, that were Troglodytes, or dwelt in the rocky caves of mount Seir, in Edom^u, and all the Canaanites south-east and full-south to Hazon-tamar, a point^v below the dead sea. There

^r Gen. xliii. 32, and xlvi. 34.

^s Gen. ix.

^t "Et nuper quoque Ninives conditorem:" Leusden.

^u Jer. xlix. 10. Obad. ver. 3.

^v "Tractum:" Leusden.

they turn into the land of Canaan, properly so called: and, as they had subdued all the countries, from north to south, without Jordan,—so now they intend to do from south to north within: and so they did. But when they were come to Dan, the north outgoing of the land, Abram overtaketh them, and conquereth the conquerors; and now he is doubly titled to the land,—namely, by promise and by victory. This Shem, or Melchizedek, observeth upon his return with triumph; and perceiveth that it was he and his posterity, to whom the Lord had designed that land, in the prophetic spirit of Noah,—and had refused the heirs, that were more apparent in common law and reason: and, therefore, “he bringeth forth bread and wine, the best fruits of the land, and tenders them as livery^w and seisin of it,” to him, whom, he perceived, that God had chosen and pointed out for the right heir.

CHAP. XV.

ALL fear of claim by any of Shem's sons was now past, because of the late conquest, but only of Aram the youngest, who had no challengers or children, in the war. Of him was Eliezer descended, who was Abram's chief servant: and whereas the title, by Shem's resignation, was to descend to Abram and his heirs, Eliezer was like to be next, if Abram had no child of his own. When this jealousy somewhat troubleth Abram, God removeth it by the promise of a son of his own loins: and by a covenant with sacrifice, even of all manner of creatures, that were to be sacrificed.

CHAP. XVI.

ABRAM, assured of a son of his own body (but not whether by Sarai or not), taketh Hagar to compass the promise. She, wearied out by Sarai's strictness, is travelling to her own country, Egypt; and, by the way, hath a vision of the Angel of the covenant; which was strange to her, to have visions out of Abram's house: “Therefore she called the name of the Lord that spake unto her; ‘Thou art the God of vision:’ for she said, Did I here also look after a vision,” in a place so far distant from Abram's family? And the well also, where he spake unto her, was called, ‘The well of the lively^x one of vision.’

^w “Eaque obtulit velut traditionem et possessionem illius,” &c. Leusden.

^x “Puteus viventis (authoris) visionis:” Leusden.

CHAP. XVII.

CIRCUMCISION instituted in Hebron, and about the time of Easter, the place and time of the year, where and when the Baptist was born; who was to bring in baptism instead of circumcision. ‘Abram and Sarai, upon circumcision,’ saith Rabbi Menahem, ‘were as new creatures; and therefore, also, must they have new names.’

CHAP. XVIII.

THE three persons in the Trinity, in the shape of three men, appear to Abraham, and dine with him, and eat the first flesh, that is mentioned eaten in all the Scripture. Abraham beggeth for Sodom, till he thought he had been gotten within the compass of righteous ones in Lot’s family; and then he ceaseth.

CHAP. XIX.

THE Son and the Holy Ghost come into Sodom to destroy it; and now they are called angels, because they were sent by the Father. Lot’s wife is struck dead with lightning, and stiffened and fixed in the place where she stood, and of a salt and brackish smell; and therefore called ‘a pillar of salt.’ Sodom destroyed by a strange fire, and the memorial of so great a judgment preserved to this day by as strange a water: Jordan before that time had an issue farther; but from that time it pleased God to stop it, and to lay that valley^v up in a fatal pool. Lot had two daughters, at the least, that perished in the fire and brimstone; as well as he had two that escaped. It is observable, how soon after the institution of circumcision, those cities came to destruction, which so hideously abused that member, wherein the covenant for the land was sealed.

CHAP. XX, XXI.

ABRAHAM flitteth into the land of the Philistines, that Isaac might be born out of the land of Canaan, properly so called,—for the greater mystery to his birth. God himself cometh in visible form; as chap. xviii. Sarah hath, once, a greater measure of the spirit of prophecy than Abraham,—namely, in the matter of casting out the bondwoman and her son. There is good probability of Ishmael’s salvation.

^v “Et planitiem eam convertere in fatalem paludem:” Leusden.

Abraham consecrateth a grove at Beer-sheba, that he might have hallowed wood for his sacrificing fires, as well as holy fire for his sacrifices.

CHAP. XXII.

ABRAHAM passeth through ten temptations, and the sacrificing of his son the last and greatest.

CHAP. XXIII.

WHEN Rebekah's sun is risen in the last chapter, Sarah's sets in this. The first foot of land, and all the land that Abraham hath in Canaan in possession, is only a place of burial : God, by this very thing, drawing him and his to look after the spiritual part of the promise.

CHAP. XXV.

AT what time Abraham married Keturah, is uncertain : the text hath laid it after Isaac's marriage, because it was fit that all the actions of Abraham, which any whit concerned the promise, should be handled first and together, before the other, which either did not at all, or did it the less. But that Abraham was married to this woman, long before Isaac's marriage or Sarah's death, is probable upon these conjectures :—1. He that held it strange to have a son at a hundred years old, it is not like he would marry at a hundred and forty. 2. In chap. xxiv. 36, when the servant is to make the match for Isaac, he saith, that 'Abraham had given all his estate to Isaac ;'—which had been unnecessary to mention, had he had no more children but Ishmael, who was gone from his house long before.

Abraham's disposing of his sons into the east countries, or Arabia, was not upon usurpation, but upon just claim by conquest^u. All these countries were of the land of Canaan, and of the promise ; and therefore are circumcised ones seated in them instead of Canaanites.

When the text hath recited these sons of Abraham, and their settlement, it bringeth him and Ishmael to their graves. Not that they died before the birth of Jacob and Esau, as the text hath laid it ; for Abraham lived till they were fifteen years old,—and Ishmael till they were at their climacterical year of sixty-three ;—but now hath Moses no more to say of

^u Chap. xiv.

them; and therefore he concludeth their story at once. Esau born all hairy over, like a kid, but of a reddish colour; and therefore they called him 'Esau,' *made* and perfected already, as having both his beard and pubes as soon as he was born.

In a sore year of famine in the land, Esau selleth his birthright for want of meat.

CHAP. XXVI.

THE famine that had caused him to part with his birthright, causeth Isaac his father to part out of the land of Canaan. The Philistines (Africans by descent^v, and tawny, like them) do soon espy the beauty of Rebekah, a white woman.

CHAP. XXVII.

ISAAC, being arrived at the age of a hundred and thirty-seven years, at what age Ishmael his brother had died,—by his example, beginneth to think of his own death, and to dispose himself for that. He sendeth Esau to hunt for venison, for a trial whether he should bless him or no: for missing of venison before, he had lost his birthright; and if he miss to-day as he did then, it would be a sure sign, that he must lose the blessing. And so, though Isaac had passed away the main blessing at unawares, yet when Esau cometh home sped of a prey, he seeth that it was the will of God he should have some blessing; and so blessed him also. Esau's garments, in which Jacob obtained the blessing, were the garments of the priesthood, which belonged to the first-born.

CHAP. XXIX, XXX.

JACOB stronger than three men, and rolleth away the stone from the well's mouth, alone, which they could not do with all their strength united. He is deceived by Laban by a suborned person, and embraced Leah, thinking he had embraced Rachel;—as he deceived his father by a suborned person, taking on him to be Esau, when he was Jacob. He serveth in hardship in his marriage-week, and bringeth festivity to others, but labour to himself. Joseph, Zebulun, and Asher, were in their mothers' wombs at the same time, but Joseph born last. Dinah was not born in these seven years,

unless she were a twin with Zebulun. Reuben, about five years old, following the reapers, findeth mandrakes, and bringeth the apples thereof to his mother; for which poor rate Jacob is, in manner, sold for a time by Rachel.

CHAP. XXXI.

RACHEL stealeth Laban's teraphim for a civil use: to preserve the memory of some of her ancestors, whereof they were the pictures, and which Laban had impiously idolized.

CHAP. XXXII.

JACOB,—for distrust in the promise so far, upon Esau's approach, that he sendeth him above a thousand cattle of all sorts, of which he had vowed the tithes to the Lord, and before he paid them,—is met by the way by the Lord, and in danger to be killed by him; but by prayer and supplication he prevaieth with the Lord, and escapeth only with a lame leg. This lameness of Jacob was not reputed to him for a maim, but like the honourable scars of a valiant captain, for a special dignity. For at Beth-el he exerciseth the part and office of a priest,—which, if his halting had been reputed for a maim, he had been disabled to do; and his posterity in all succeeding ages, reserve the honourable memory of this his lameness, in not eating the sinew that shrank. That was the first ceremony, that distinguished Israel for a peculiar people: because, with this his lameness, Jacob is first dignified with the name of 'Israel.' Circumcision differenced them not from the other seed of Abraham, by Hagar and Keturah; but this curiosity in meats first beginneth Judaism. They refrained not to eat the joint, where the sinew was, as a leg of mutton or of beef,—for the legs of the passover were to be eaten^w; but they spared the sinew: and that not in abomination or abhorring of it, but in honour and special respect, because it bare the memorial of their first naming Israel. The portion of meat, that Elkanah gave to his beloved Hannah, 'the portion of representation^x,' may not unfitly be understood of this joint:—and the same piece of the meat did Samuel reserve for Saul, in honour; 'the cook took up the leg^y.'

^w Exod. xii. 10.^x מנה אחת אפים^y 1 Sam. ix. 24.

CHAP. XXXIII, XXXIV.

SHECHEM, a Hivite by original^z, is an Amorite by habitation^a. So Anah the Hivite, by descent^b; Beeri the Hittite, by habitation in one place^c, and a Horite by habitation in another^d.

Judah was not at the murder at Shechem, but at Chezib, upon the borders of the Philistines, married and resident there, many miles distant.

CHAP. XXXV.

THE proselytes of Shechem, admitted to Jacob's family by baptism; for circumcision to the Shechemites was become deadly.

Benjamin born by the strength of the promise [ver. 11]: for Jacob was now past the natural vigour of generating; and, therefore, he justly calleth his name 'Benjamin,' 'the son of the right hand.'

CHAP. XXXVI.

STRANGE alteration of names in this chapter, from what they are in others;—Judith^e, called 'Aholibamah,' because of her idolatry: Anah^f, her father, a Hivite by original, is 'Beer,' a Hittite^g, because he dwelt among them about Beer-la-hai-roi: 'Bashemath^h,' is 'Adah' here, to show God's dislike against Esau's matches: 'Mahalath,' is 'Bashemath,' to show the Canaanitish qualities of a daughter of Ishmael.

Compare this genealogy in this chapter with the same in 1 Chron. i: and Timna, which is here a woman, and a man's concubine, is there made that man's son; for the Scripture useth to speak short in known stories.

CHAP. XXXVII.

WHEN the text hath despatched with Esau, the hater of his brother, that lost his birthright by his own fault,—it falleth upon Joseph, the hated of his brethren, that obtained the birthright by the fault of another. He, feeding the flocks with his brethren, joineth in company with the sons of the

^z Gen. xxxiv. 2.

^c Chap. xxvi. 34.

^f Gen. xxxvi. 2.

^a Chap. xlvi. 22.

^d Chap. xxxvi. 30. 24.

^g Gen. xxvi. 34.

^b Chap. xxxvi. 2.

^e Gen. xxvi. 34.

^h Gen. xxvi. 34.

handmaids; for Leah's children cared little either for them or him. Among them, where he thought to have respect, he found hardship; for they made him as their slave or servant; "and he was a servant with the sons of Bilhah and Zilpah," ver. 2. This evil report of his brethren's usage of him he told his father; whereupon, he made him a coat of divers colours, as a badge of the birthright, which his father intended to confer upon him, that his brethren, for this, should respect him the more. But this procureth their greater hatred; Reuben only excepted, who sought his good, though he had gotten his birthright; which showeth, that the incestuous man was now become a penitent and holy.

CHAP. XXXVIII.

JUDAH punished in his children and his own shame, for the sale of his righteous brother. He was married about eight years before Joseph was sold, being then not above twelve years of age, if he were so much. Therefore the words, in the beginning of the chapter, "At that time," have not so much any reference to the exact time of Judah's marriage, as to the miscarriage of Er and Onan, which befel not long after Joseph was sold; and so teach of his requital in his children, for the sale of his righteous brother.

CHAP. XXXIX, XL, XLI.

JOSEPH made a slave: his blackmoor mistress lusteth after his beauty and whiteness. By the interpretation of other men's dreams he is promoted, as by the relating of his own he was sold into misery. Pharaoh giveth him a new name, after their oracular god, Baal-zephon,—'Zaphnath-paaneah.'

CHAP. XLII.

JOSEPH's words **פָּרַעַה** ver. 15, 16, not an oath by the creature, but an appreciation and prayer for Pharaoh's life; 'So let Pharaoh live, as ye are spies:' as Lev. xxv. 36, helpeth to explain the verb.

CHAP. XLVII.

PHARAOH, having never seen so old a man as Jacob, nor so grave a head, nor so gray a beard, in all his life,—in admiration, asketh him no other question but concerning his age.

וְהוּא נָעַר

CHAP. XLVIII.

THE birthright which Jacob intended for Joseph before his sale, is conferred and confirmed upon him, when Ephraim and Manasseh are taken by him for his sons, as Reuben and Simeon: and hence came Ephraim to be first-born among the tribes; and, therefore, Moses chooseth Joshua, one of that tribe, for their conductor into Canaan.

CHAP. XLIX.

JACOB blesseth every one of the tribes, ver. 28: therefore, in his words to Reuben, Simeon, and Levi, which are the most bitter, we must find a blessing, or we lose his sense. His words, also, concern the future events of the tribes, as much or more than the twelve patriarchs, that stood before him, ver. 1. These groundworks being, then, thus laid for the understanding of these his last words, as necessarily they must,—let it be tolerated to touch upon some of them of the most difficulty, as far as grammatical construction, and truth of history, will warrant and justify:—

VER. 3.—‘Reuben, thou art my first-born, my might, and the beginning of my strength.’ There is ‘a remnant of dignity’ for thee, and ‘a remnant of strength:’ for so the word *תר* signifieth many times in the Bible: and so was Reuben dignified in leading the van in the wars of Canaan^j; and so had he ‘a residue of strength,’ in being frontier against the Hagarites^k.

VER. 4.—“Unstable as water” in affecting the priesthood^l, and in refusing of the land of promise^m: “Leave no remnantⁿ” of thine instability, &c.

VER. 5.—‘Simeon and Levi are brethren; their traffickings^o are instruments of cruelty:’ for their pretence of trading with Shechem, they made an instrument to execute their bloodiness.

VER. 6.—‘For in their anger they slew a man, as for their will they would hough an ox:’ for they used circumcision, as a means to master and murder me, as if they should have cut the sinews of an ox to bring him under to their will.

VER. 13.—‘Zebulun shall dwell at the haven of the seas:’ the sea of Galilee, or the lake of Gennesaret, east; and the sea of Phœnicia, or the Mediterranean, north-west.

^j Josh. iv. 12.^k 1 Chron. v. 10.^l Num. xvi. 1, 2.^m Num. xxxii.ⁿ אל תותר Ne relinquas.^o מכרותיהם Venditionis Ipsorum.

VER. 14.—‘Issachar is an ass of bone, couching down between two burdens,’—of the kingdom of Phœnicia on the one side, and the kingdom of Samaria on the other.

VER. 22.—‘Joseph is a son of fruitfulness; his fruitfulness in sons shall be by the well: in daughters, it goeth even to the enemy.’—This interpretation of that part of Joseph’s blessing, be referred to the censure of the learned reader, as conjectured at, rather than boldly averred, and that upon these considerations:—First, That there is a plain antithesis betwixt בן and בנות; and, therefore, is to be construed accordingly, of sons and daughters. Secondly, That the word בן is, by his place, ‘in regimine,’ but not by his vowel; so is פרת, by his last letter, ‘in regimine,’ but not by this place: and, therefore, both of them to be rendered something answerable to this their double condition. בן פרת ‘Joseph is a son of fruitfulness;’ here they have the due of their place: and פרת בן ‘fruitfulness of sons;’ here they have the due of their vowels and letters. Thirdly, That פרת also is to be understood in the latter clause, פרת בנות ‘fruitfulness in daughters.’ Fourthly, That שור signifieth natively in Hebrew, ‘an enemy^p;’ and it is but from the Chaldee idioms, that it betokeneth a ‘wall.’ Joseph’s ‘fruitfulness in sons, then, did chiefly show itself by the well of Shechem, where Joshua, of Joseph, assembleth all the tribes, as prince over them; and there also Jeroboam, of Joseph, raiseth up that house to a kingdom. From these words of Jacob, the inhabitants of Sychar had their warrant to maintain, that their well was Jacob’s well, and that his sons and cattle drank of it^q: for it might not have been digged of a thousand years after Jacob was dead and gone, for aught any Samaritan alive could tell, if he fetched not his authority from these words of Jacob,—who, having given that portion of ground to Joseph^r, doth here intimate that there was a well in it, and besides that well^s his house should rise to honour. His fruitfulness by daughters, you may see in Judg. xxi: where the daughters of Jabesh-gilead, and of Shiloh, both of Joseph, make up the breach of a hostile tribe,—the tribe of Benjamin,—or else it had decayed.

^p Psal. xcii. 11.

^q John, iv. 5. 12.

^r Gen. xlviii. 22.

^s “Et juxta illum puteum familiam suam provectum iri ad honorem:” Leusden.

Ver. 14.—'Jasaphar is an ass of bone, couching down
between two burdens,'—of the kingdom of Phoenicia on the
one side, and the kingdom of Samaria on the other.
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to the enemy.' This interpretation of that part of Joseph's
blessing, he referred to the content of the learned reader, as
conjectured at, rather than boldly asserted; and that upon
these considerations:—First, That there is a plain antithesis
between 12 and 102; and, therefore, is to be considered accord-
ingly, of sons and daughters. Secondly, That the word 12 is
by its place, 'in regimine,' but not by its vowel; so is 102,
by its last letter, 'in regimine,' but not by this place: and,
therefore, both of them to be rendered something analogous
to this their double condition. 102 is 'Joseph is a son of
gentleness,' here they have the due of their place: and
12 is 'faithfulness of sons,' here they have the due of
their vowels and letters. Thirdly, That 102 also is to be
understood in the latter clause, 102 102: 'faithfulness in
daughters.' Fourthly, That the signification of 102, that is
an enemy; and it is but from the Chaldee idiom, that it
denoteth a 'well.' Joseph's 'faithfulness in sons, when
it chiefly show itself by the well of Shichem, where Joseph
of Joseph, assembled all the tribes, as prince over them; and
there also Jacob, of Joseph, raised up that house to a
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Jahsh-gilead, and of Samah, both of Joseph, made up the
breach of a hostile tribe—the tribe of Benjamin,—or else it
had decayed.

• Paul wrote this epistle, and it is in the Epistle to the
• The Jews then pursued him, and he was
• He was then pursued by the Jews, and he was

TO MY DEAR, DEVOTED, AND DISCREET FRIENDS,

THE INHABITANTS

BARTHOLOMEW-EXCHANGE,

LONDON.

TRUTH AND PEACE, GRACE AND GLORY.

HANDFUL OF GLEANINGS

OUT OF

THE BOOK OF EXODUS.

THE BOOK OF EXODUS.

OF 10

HANDFUL OF GLEANINGS

•TO MY DEAR, LOVING, AND DESERVEDLY ESTEEMED, FRIENDS,

THE INHABITANTS

OF

BARTHOLOMEW-EXCHANGE,

LONDON;

TRUTH AND PEACE, GRACE AND GLORY.

I MUST ever mention,—both in private to God, and in public to the world,—the love and favour, which I have received from your congregation; how, when I was unknown, ye owned me,—when a stranger, ye took me in,—when exiled from mine own, ye made me yours; and that not only with extraordinary readiness, when we first did meet,—but with constant and continued tenderness since our meeting. I shall ever strive, to the utmost of my desires and endeavours, to make acknowledgment of such receipts,—and, what I shall fail of in those, to make them up in prayers and thanks. This present mite, that is tendered to you, accept as pledge and earnest of all these: the value of it is as small as the volume; but what it wants of worth and learning, conceive to be supplied with observance and gratitude. The multitude of expositions upon this Book of Exodus, hath made this of mine so very little: for to set down

* This Address is omitted in Dr. Bright's edition.

what they had done before, were an idle labour; and to find out something that they had not set down, was a labour as difficult. What I have done here in this kind, I refer to the reader; although I myself be settled and satisfied in the most of them, yet shall I not put them upon the belief of any, farther than their due examination and strength of reason shall make their way.

Yours,

Ever ready to observe,

and serve you in the Lord,

J. L.

28 Nov. 1643,
From my house in the upper-end
of Moore Lane.

A
HANDFUL OF GLEANINGS

OUT OF

THE BOOK OF EXODUS.

SECTION I.

Israel afflicted in Egypt about a hundred and twenty Years.

FROM the giving of the promise to Abraham^a, to the deliverance out of Egypt and the giving of the law, were four hundred and thirty years^b.

This sum of years divided itself into two equal parts; for half of it was spent before their going into Egypt, and half of it in their being there. Two hundred and fifteen years were taken up before they went into Egypt, thus:—from the promise given to Abraham to the birth of Isaac, five-and-twenty years^c; from the birth of Isaac to the birth of Jacob, threescore^d; from thence to their going down into Egypt, a hundred and thirty^e. The other two hundred and fifteen years they spent in Egypt,—namely, ninety-four before the death of Levi, the longest liver of all the twelve tribes,—and a hundred and twenty-one betwixt his death and their deliverance.

For Levi and Joseph were both born in the seven years of Jacob's second apprenticeship^f; Levi in the fourth, and Joseph in the seventh; so that there were three years between them. Now Joseph, when his father and brethren came down into Egypt, was nine-and-thirty years old^g: and then was Levi forty-three. "And Levi lived a hundred and thirty-seven years^h;" out of which those forty-three being deducted, which he had spent before their coming down into Egypt, it appeareth they were in Egypt ninety-four years before his

^a Gen. xii.

^b Exod. xii. 40. Gal. iii. 17.

^c Compare Gen. xii. 4, with Gen. xxi. 5.

^d Gen. xxv. 26.

^e Gen. xlvii. 9.

^f Gen. xxix and xxx.

^g Compare Gen. xli. 46. 53, and xlv. 6.

^h Exod. vi. 16.

death: and those ninety-four being deducted out of the two hundred and fifteen, which they spent in that land, it appeareth, also, that a hundred and twenty-one years passed betwixt his death and their delivery; and, till his death, they felt no afflictionⁱ.

SECTION II.

The eighty-eighth and eighty-ninth Psalms, penned in the Time of this Affliction.

THESE two Psalms are the oldest pieces of writing, that the world hath to show; for they were penned, many years before the birth of Moses, by two men that felt and groaned under this bondage and affliction of Egypt, Heman and Ethan, two sons of Zerah^k. In Psalm lxxxviii, Heman deploreth the distress and misery of Israel in Egypt, in most passionate measures; and, therefore, titles his elegy, ‘Concerning sickness by affliction^l:’ and, accordingly, he and his brethren are called the sons of Mahol^m. In Psalm lxxxix, Ethan, from the promiseⁿ, sings joyfully their deliverance; that the raging of the Red Sea should be ruled^o; Rahab, or Egypt, should be broken in pieces^p; and that the people should hear the joyful sound of the law^q.

Objection. But David is named frequently in the Psalm, who was not born, of many hundreds of years, after Ethan was dead.

Answer. 1. This might be done prophetically; as Samuel is thought to be named by Moses, Psalm xcix. 6: for that Psalm, according to a rule of the Hebrews, is held to have been made by him.

2. It will be found in Scripture, that when some holy men, endued with the Spirit of God, have left pieces of writings behind them, indited by the Spirit,—others, that have lived in after-times, endued with the same gift of prophecy, have taken those ancient pieces in hand, and have flourished upon them, as present, past, or future occasions did require. To this purpose, compare Psalm xviii, and 1 Sam. xxii; Obadiah, and Jer. xlix. 14; and 1 Chron. xvi, and Psalm xcvi, and cv; and 2 Pet. ii, and the Epistle of St. Jude, ver. 18. So this piece of Ethan being of incomparable antiquity,

ⁱ Exod. i. 6—8.

^k 1 Chron. ii. 6.

^l על מחלת לענות

^m מחול 1 Kings, iv. 31.

ⁿ Gen. xv.

^o Psal. lxxxix. 9.

^p Ver. 10.

^q Ver. 15.

and singing of the delivery from Egypt,—in after-times, that it might be made fit to be sung in the temple, it is taken in hand by some divine penman, and that groundwork of his is wrought upon, and his song set to a higher key; namely, that whereas he treated only of the bodily deliverance from Egypt, it is wound up so high as to reach the spiritual delivery by Christ; and, therefore, David is so often named, from whence he should come.

SECTION III.

EXOD. I. 19.

The Words of the Hebrew Midwives not a Lie, but a glorious Confession of their Faith.

THEY were Hebrew midwives, but Egyptian women. For Pharaoh, that, in an ungodly counsel, had devised and concluded upon all ways, whereby to keep the Israelites under, would not, in such a design as this, use Israelitish women, who, he knew, were parties in the cause against him; but he intrusteth it with women of his own nation. They are named for their honour^r; that wheresoever the gospel or the doctrine of salvation should be preached, this faith and fact of theirs should be published in memorial of them.

The midwives said unto Pharaoh, “Because the Hebrew women are not as the Egyptian women, for they are lively,” &c.—These words of theirs, proceed from the same faith, from whence had proceeded their work of charity,—the children’s preservation. And so far are they from being a lie, that they are so glorious a confession of their faith in God, that we find not many, that have gone beyond it: and the things they spake of, so far from false, that they were most admirably and miraculously true, and really done. They saw in very deed the immediate hand and help of God, plainly and really showed to the Hebrew women in their labour: and that, whereas other women naturally, in that case, are weak, fainting, and long in pain; these were strong, lively, and soon delivered. For, as the strength of the promise showed itself in the males of Israel, in that the more they were pressed under servitude and afflicted, the more were they able for generation^s,—so did the strength of the promise show itself upon the women, in that they were de-

^r As Mark, xiv. 9.

^s Exod. i. 2. Acts, vii. 17.

livered of their children with a supernatural and extraordinary ease and quickness. Therefore, the midwives boldly stand out to Pharaoh, to the venture of a martyrdom; and plainly tell him, that, since they were not in travail as other women, but lively, and strong, and had soon done,—it could be nothing but the immediate hand of God with them; which hand, they are resolved, they will not oppose for all his command, lest they should be found to fight against God. For this confession, so resolutely and gloriously made before Pharaoh, and for their fact answerable^r, “God made them houses, because they feared him^s”; that is, married them into the congregation of Israel, and built up Israelitish families by them.

SECTION IV.

Moses's Birth, supernatural. Exod. ii. 2.

MOSES was born, when his mother, by the course of nature, was past child-bearing: for if Levi begat Jochebed at a hundred years old, which is hardly to be conceived^t, yet is Jochebed within two of fourscore, when she bare Moses. But it was more than probable, that she was born long before Levi was a hundred; unless we will have Levi to be above half a hundred years childless, betwixt the birth of Merari and Jochebed. And thus the birth of Moses was one degree more miraculous, than the miraculous and supernatural birth of the other children of the Hebrew women; and so was his brother Aaron's not much less wondrous. She, then, having a goodly child, at so great an age, saw the special hand of God in it, and therefore labours his preservation against Pharaoh's decree: for, by faith, she knew he would be preserved for some special instrument of God's glory; but the manner of his preservation she knew not yet.

SECTION V.

Our Saviour's Allegation of Exod. iii. 6, in Luke xx. 37, cleared.

MOSES, in Midian, under the retiredness of a pastoral life, giveth himself unto contemplation of divine things:—in one of those raptures, God himself appeareth visibly to him in deed; and that in a flaming fire, now he is about to perform the promise,—as he appeared to Abram, when he made it:

^r “Et rei planissime convenientem:” Leusden.

^s Exod. i. 21.

^t Gen. xvii. 17.

“And it came to pass, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces. In the same day the Lord made a covenant with Abram^u.”

The words, which Christ, in the bush, here useth to Moses, he urgeth again to the Jews, whereby to evince the resurrection^x; “And that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living:”—which words, indeed, do infer the resurrection, as they lie in themselves; but far more clearly, if they be laid to, and compared with, the Jews’ own doctrine and position.

Rabbi Simeon Ben Jochai saith, “The holy blessed God nameth not his name on the righteous in their life, but after their death; as it is said, ‘To the saints that are in the earth^y.’ When are they saints? when they are laid in the earth; for all the days that they live, the holy blessed God joineth not his name to them: and why? because the holy blessed God trusteth them not, that evil affections will not make them to err; but, when they be dead, the holy blessed God nameth his name upon them. But, behold, we find that he nameth his name on Isaac, the righteous, whilst he liveth; for so he saith to Jacob,—I am the Lord God of Abraham thy father, and the God of Isaac. Rabbi Barachiah, and our doctors say^z, Our doctors say, He saw his dust, as it was gathered upon the altar; and Rabbi Barachiah saith, Since he was blind of his eyes, he is reputed as dead, because he was shut up in the midst of the house^a.”

SECTION VI.

*The Power of Miracles, Hab. iii. 2, and
Acts xix. 2, explained.*

THE gift of prophecy, or foretelling things to come, had been in the church since the fall of Adam; and now are miracles added, because of unbelief: for observe, that when Moses saith, ‘Behold they will not believe,’ the Lord immediately answers^b, ‘What is that in thine hand?’ This double

^u Gen. xv. 17, 18.

^x Luke, xx. 37.

^y Psal. xvi. 3.

^z “Rabbi Barachia, et doctores nostri sic solvunt; Nostri doctores dicunt, Videbat,” &c. Leusden.

^a Rabbi Tanchum in Gen. xxviii; Rabbi Menahem in Exod. iii.

^b Exod. iv. 2.

faculty being given here to Moses, the first prophet of the church of Israel, it also descended to a succession of prophets in that congregation, from time to time. But with this excellent gift it was also given Moses himself to know, and so likewise them that did succeed,—that they had this double power not from themselves, but from another: Moses's stammering tongue taught himself and them so much for prophecy, and his leprous hand taught so much for miracles. This succession of prophets began from Samuel, and ended in the death of Christ^b. Not that there were not prophets betwixt Moses and Samuel; but because they were not expressed by name,—as also because vision, in that space of time, was exceeding rare^c.

Now, from the beginning of the rule of Samuel, to the beginning of the captivity in Babel, were four hundred and ninety years; and from the end of that captivity, to the end of Christ's life upon earth, were four hundred and ninety years more. The seventy years of captivity between, which were the seventh part of either of these two numbers, that lay on either side, are called by Habakkuk, 'The midst of years;'—namely, from the beginning of prophecy in Samuel, to the sealing of prophecy in the death of Christ. "Revive thy work in the midst of the years; in the midst of the years make known." Then was it justly to be feared, that the spirit of prophecy would quite have ceased from Israel, when they were captived among the heathen. This made the prophet to pray so earnestly, that God would preserve alive, or revive, his work of miracles in the midst of years; and, in those times of captivity, that he would make known things to come by that gift of prophecy. And he was heard in what he prayed for; and his supplication took effect, in the most prophetic and powerful spirit of Daniel.

The Jews had an old maxim, that 'after the death of Zechariah, Malachi, and those last prophets, the Spirit of God departed from Israel and went up.' So that from thenceforward, prediction of future things, and working of miracles, were rarities among them. To this aimed the answer of those holy ones^d; "We have not so much as heard, whether there be any Holy Ghost." Not that they doubted of such a person in the Trinity; but that, whereas they had learned in their schools, that the Holy Ghost departed away

^b Acts, iii. 24.^c 1 Sam. iii. 1.^d Acts, xix. 2.

after the death of Malachi, they had never yet heard, whether he was restored again in his gifts of prophecy and miracles till now, or no.

SECTION VII.

The two first Miracles. Exod. iv.

1. THE turning of Moses's rod into a serpent, did utterly disclaim any power of the devil in these wonders, which he was to work, which power only the magicians wrought by. For, as a serpent was the fittest emblem of the devil^e,—so was it a sign, that Moses did not these miracles by the power of the devil, but had a power over and beyond him,—when he can thus deal with the serpent at his pleasure, as to make his rod a serpent, and the serpent a rod, as he seeth good.

Yet it is worth the observing, that he is commanded to 'take it by the tail^f;' for to meddle with the serpent's head belonged not to Moses, but to Christ^g, that spake to him out of the bush.

His rod at Sinai is said to be turned into 'Nahash^h,' a common and ordinary snake, or serpent; but when he casts it down before Pharaoh, it becometh 'Taninⁱ,' a serpent of the greatest dimensions, belike^j a crocodile; which beast the Egyptians adored, and to whose jaws they had exposed the poor Hebrew infants in the river.

2. His leprous hand disclaimed also any power of Moses's own in these wonders, which he wrought: for it was not possible, that so great things should be done by that impure and unclean hand, but by a greater.

3. Both of these miracles, which were the first that were done by any prophet in the world, did more especially refer to the miracles of 'that great Prophet, that should come into the world,' by whose power these miracles were done by Moses at this time. For, as it belonged to him only to cast out the power of the devil out of the soul, and to heal the soul of the leprosy of sin,—so was it reserved for him first, to cast out the devil out of the body, and to heal the leprosy of the body. For, though the prophets from Moses to Christ had the gift of doing miracles, and performed wonders, many of them, in a high degree,—yet could never any of them, or any other, cast out a devil or heal a leper, till the great Pro-

^e Gen. iii. and Rev. xii. 9.

^f Exod. iv. 4.

^g Gen. iii. 15.

^h נָחָשׁ

ⁱ תָּנִין. Exod. vii. 10.

^j "Ad instar:" Leusd.

phet came. Elisha, indeed, directed Naaman how he should be healed; but he neither touched him, nor came out to him at all; that he might show, that it was not his power, but such cures were reserved for Christ to come.

SECTION VIII.

Moses in Danger of Death, because of Distrust. Exod. iv. 24.

THE fault of Moses, that brought him into this danger, was not the uncircumcision of his son, as it is commonly held, for that had been dispensable withal in him, as it was with thousands afterward of the Israelites in the wilderness;—but his fault was grievous diffidence and distrust. For this is that that makes him so much, so oft, and so earnestly, to decline so glorious and honourable a message as the Lord would send him on; and this was that, that brought him into this danger of death, when he was even going on this message. Observe, therefore, his evasions, and how they sound exceeding hollow and empty of belief:—

First; “Who am I, that I should go to Pharaohⁱ?” This the Lord answereth, ‘I will be with thee; and this my appearing to thee may be an undoubted token to thee, that I have sent thee^k.’

Secondly; “But who, shall I say, hath sent me? For, forty years ago, they refused me, saying, Who made thee a prince and a ruler over us^l?”—This scruple the Lord removeth, by giving him the power of miracles.

Thirdly; “But I am not eloquent, neither heretofore, nor since thou hast spoken to me; for though I may work miracles upon others, yet is not this wrought upon myself, that I speak any whit better than I did before.” This receiveth this answer,—“I will be with thy mouth^m.”

Fourthly; “But, I pray thee, send by that hand that thou wilt send or stretch outⁿ; for thou saidst to me, I will stretch out mine hand, and smite Egypt, &c.^o Now, therefore, I pray thee, stretch out this hand of thine; for the hand of man is not able to perform it.” At this the Lord’s anger was kindled against him, and that deservedly: for in this he denied the mystery of the redemption, which was to be wrought by a man, the Godhead going along with him.

ⁱ Exod. iii. 11.

^m Exod. iv. 10—12.

^k Ver. 12.

ⁿ Ver. 13.

^l Chap. iv. 1.

^o Chap. iii. 20.

Now, it is time for Moses to set for Egypt, when he seeth God angry at his excusing : he doth so, but he taketh his diffidence along with him, in that he taketh his wife and children with him. One would think, that had been a special piece of charity ; but it, being looked into, will prove a special piece of distrust.

For when God appeareth to him, at the very first, he giveth him assurance of the people's delivery, and that they should come in their journeys to that very place ; " When thou hast brought the people forth out of Egypt, ye shall serve God upon this mountain^p."

Now, if Moses had believed certainly this promise, and that undoubtedly he and the people should come thither, he would never have taken wife and children with him, to trouble them and himself in so long a journey, and in so earnest a business ; but would have left them still with Jethro, till he and Israel should march up to them. But this he feared, that this his journey would be to no effect ; that Israel would accept of none, and therefore should obtain no delivery ; that this message would produce nothing, unless danger to himself ; and that, while he spake of delivering others, he might incur bondage himself ; so that if he left wife and children behind him, it was odds he should never see them again. And, therefore, to make sure work, he will take them with him ; and, for this his distrust, the Lord meets him, and seeks to kill him.

Nor was this distrust and diffidence little or small in him ; but, if the circumstances be considered, it will appear to be very great, and his want of faith exceeding much.

Zipporah, his wife, was now lying in child-bed, a weak woman but lately delivered,—and, therefore, far unfit for so long a journey,—and the new-born child as unfit, if not unfitter, than she : and yet mother and child, in this weak case, must travel to the hazard of both their lives ; for he durst not leave them behind him, for fear he and they should never meet again. For this it is that Zipporah twice calleth him ' a bloody husband ;' before the child's circumcision, and after : before, because he had hazarded both their lives in bringing them forth, both of them being in their blouth^q and blood : and after, because she, through him, was put to circumcise the child ; which bloodiness a tender mother must

^p Chap. iii. 12.

^q " Cum uterque esset a partu recens : " Leusd.

needs abhor: and for this, also, is the word ‘circumcisions’ in the plural number,—“A bloody husband, because of the circumcisions^r.”

SECTION IX.

Zipporah but very lately delivered of her Child.

THAT Zipporah was so lately delivered of child, is plain, by observing these things:—

First; That Jethro, her father, was circumcised, both he and his household; for he was a Midianite, a son of Abraham, by Keturah; and all Abraham’s children after the flesh were circumcised;—and that not by usurpation, or unwarrantable imitation, but by the bond and tie of the institution. Therefore, though Moses had been absent never so long, or never so far off, yet would Jethro have taken care of the child’s circumcision on the eighth day: but now the child may not stay, till he be eight days old, and whole again upon his circumcision; but must travel, young and uncircumcised as he is.

Secondly; Observe the child’s name, which was usually given at circumcision; and if the child were older than we speak of, then had he been so long without a name, or had had another name than Eliezer.

Thirdly; He called his name ‘Eliezer;’ “For the God of my fathers (saith he) hath been mine help, and delivered me from the sword of Pharaoh^s.” Now Moses was not secure of Pharaoh’s sword, till just at his setting for Egypt: for after he came from Horeb into Midian again, the Lord tells him, that all those are dead which sought his life^t. This doth aggravate his diffidence the more: who though he had seen such wonders at Horeb, and heard of other wonders done for him by God in Egypt, in cutting off his enemies there,—yet durst he not trust the promise of God, for his returning to his wife and children, but will take them along with him. For this, God brings him into danger of his life visibly; which Zipporah, poor woman, thought to have been for the uncircumcision of her son; therefore, she taketh and circumciseth him. But Moses, being conscious of his own infidelity or distrust, in this so great a danger, rubbeth up his faith again, and the peril refineth it as silver;

^r למולת ver. 26.

^s Chap. xviii. 4.

^t Ver. 19.

so that now he betaketh himself wholly to God, by confidence in the promise: and to express this his faith, he calleth his son, when the mother had circumcised him, 'Eliezer,' 'God is mine helper;' so that I shall escape danger from Pharaoh and the Egyptians in this mine errand. And the Lord saw his faith, and let him go.

SECTION X.

Of the Name 'Jehovah,' and how it was unknown to the Fathers. Exod. vi. 3.

THIS is the uncommunicable name of God, not given at any time unto the creature^u.

This name, in its sound and letters, was known unto the fathers, yea, even in its signification. Abraham calls mount Moriah, 'Jehovah-jireh^v.'

Isaac called upon the name of Jehovah^w; and Jacob saith, "Jehovah thy God hath brought it to me^x."

The name Jehovah signifieth three things:—

First; God's eternal being in himself, without dependance or mixture upon, or with, any other thing. For his being independent, it is rendered, 'The first, and the last; and which is, and which was, and which is to come.'

For his being without mixture, or composition, it is said here^y, not, 'By my name Jehovah I was not known:' nor, 'My name Jehovah was not known:' but, 'My name Jehovah, I was not known:' to show, that God and his name are not two things, united by composition,—but one and the same thing.

Secondly; 'Jehovah' betokeneth God's giving of being^z to the creature. To this purpose, it is observable, that God is never called 'Jehovah,' till all the creation be perfected, and every thing have received its being^a.

So in all the speeches that pass between Job and his friends, God is never called Jehovah but once, where mention is made of the creatures receiving their being^b.

Thirdly; 'Jehovah' signifieth the faithfulness of God in his promise: and in this sense it is rendered, 'Amen, true and faithful.' In this sense, it is set after so many com-

^u Isa. xlii. 8.

^v יהוה יראה Gen. xxii. 14.

^w בשם יהוה chap. xxvi. 25.

^x יהוה אלהיך chap. xxvii. 20.

^y שמי יהוה לא נודעתי

^z "Deum creaturæ largiri ipsius

esse:" Leusden.

^a Gen. ii. 4.

^b Job, xii. 10.

mands, "Thou shalt, or thou shalt not, do thus and thus; I am Jehovah."

And in all these significations, it is justly prefixed before all the commandments^b,—"I am Jehovah thy God."

As this name is not communicable to any creature, but only appropriate to the Godhead, so it is severally given to every person in the Trinity.

First; To the Father^c; for he is the fountain of being in himself.

Secondly; To the Son^d; for he is the giver of being to the creature.

Thirdly; To the Holy Ghost^e; for he is the Spirit of truth, and giver of being to the promise.

The name 'Jehovah,' and the significancy of it to the utmost, did the holy fathers know before Moses. But they saw not experience of the last signification named,—namely, the faithfulness of God in his promise made to Abraham concerning his delivery of his seed from bondage, and bringing them into a land flowing with milk and honey: God gave them the promise by the name of 'God Omnipotent^f.' And they relied upon his omnipotency,—because he that promised, was able to perform: but they beheld it afar off, and tasted not of my performance of it, "But now (saith God) will I show myself 'Jehovah,' faithful to bring to pass and accomplish what I promised."

SECTION XI.

Putiel. Exod. vi. 25.

MANY, and the most of them far-fetched notations, are given upon this name: and when all is said of it that can be said, the last resolution lieth but in a conjecture; and then may we guess, as well as others.

Eliezer married his wife in Egypt; and of the Egyptian idiom doth this name of her father seem as probably to sound, as of any other.

Now, among the Egyptian names or titles, these two things may be observed:—

First; That among them, gentry, nobility, and royalty, seem to have been denoted and distinguished by these increasing syllables, Phar, Phara, and Pharaoh. The gentry

^b Exod. xx.

^c Psal. cx. 1.

^d Jer. xxiii. 6.

^e Compare Isa. vi. 8—10, with Acts, xxviii. 25, 26.

^f אל שדי

by Phar,—as Potiphar, a captain^s; the nobility by Phara,—as Potiphara, a prince^h; and majesty by Pharaoh,—the common name of all their kings.

There was another title of dignity given to the governor of the Jews in Alexandria in that land, in after-times; namely, ‘Alabarcha,’ as is to be seen in Josephus: which though he and others would derive from ‘Αλς, ‘salt,’—yet, since we are yet to seek for the latter part of the word, it may as probably be conceived to be compounded of the article ‘Al,’ so common in the Arabic tongue, and ‘Abrech,’ which hath relation to dignity and honour.

Secondly; The Egyptians delighted to affix or join to their names and titles, the word ‘Poti,’ or ‘Puti;’ whether in memorial of their uncle Putⁱ, or in reverence of some deity of that name; or for what else is not so easily resolved, as it may be conceived they did the thing, by the names forecited, ‘Potiphar’ and ‘Potiphara;’ and of the same nature seemeth to be ‘Putiel,’ the word that is now in hand.

This Putiel, therefore, may seem to have been some convert Egyptian [imagine him to have been of the posterity of Puti-phaera, among whom Joseph had sowed the seeds of true religion], who, changing his idolatry and religiousness for the worship of the true God, did also change the latter part of his name Phera, into the name of that God which he now professed,—and instead of Puti-phaera, to be called Puti-el. The best resolution, as was said before, that can be given in this point, can be but conjecture; and in a matter of this nature, it is as excusable if we err, as difficult to hit aright.

SECTION XII.

EXOD. VIII. 9.

Of Moses's Words, ‘Glory over me.’

THE plagues of Egypt began answerable to their sins; the waters,—wherein the children's blood had been shed, and they, poor souls, sprawled for life,—are now turned into blood, and sprawl with frogs.

The former plague of blood, was not so smart as the other of frogs; for, by digging, they found fresh water, and so had that remedy against that plague. But they had none

^s Gen. xli. 45.

^h Ibid.

ⁱ Gen. x. 6.

against the frogs; for they came into every place, and seized upon all the victuals that lay in their way, and devoured them; nay, they spared not to raven upon men themselves: therefore the Psalmist saith, "Frogs destroyed them."

Yet, for all this, doth Pharaoh make but a mock at Jehovah in all this his doing: and scornfully, and in derision, bids Moses and Aaron try what Jehovah could do for the removing of them. To whom Moses answers, "Glory over me," mock me hardly with my Jehovah; yet appoint when I shall pray,—and I will pray, that thou mayest know that there is none like my Jehovah.—And Pharaoh appoints him the next day for his prayer; which he would never have put off so long, had he in earnest thought, that Jehovah could have removed them upon Moses's prayer.

SECTION XIII.

EXOD. VIII. 19.

The Plague of Lice. The Speech of the Sorcerers, 'This is the finger of God,' not a Confession of the Lord, but a hideous and horrid Blasphemy.

AT the plague of lice, the sorcerers are put to a non-plus; and in the least creature can do nothing: for [besides that it was the will of God, to bring their devices to nought, and to show himself 'maximum in minimis'], if they should have imitated this miracle, they must have done two things: first; they must have produced dust,—and then, of the dust, lice; for the text saith, "That all the dust of the land became lice, throughout all the land of Egypt^j;" neither of which they can do, and therefore say, "This is the finger of God." For the understanding of these their words, observe these things:—

First; That, in the two foregoing plagues of blood and frogs, Moses gave warning of them before they came; but of this, he did not.

Secondly; That the lice were also in the land where Israel dwelt, as well as in other parts of Egypt; for there is no severing betwixt Goshen and Egypt mentioned, till the next plagues of flies; "In that day, I will sever the land of

^j Ver. 17.

Goshen, in which my people dwell : and I will put a division between my people, and thy people^k ;” whereas none had been put before.

For when Moses turned the waters of Egypt into blood, the sorcerers did so also with their enchantments, and turned the waters of Goshen into blood likewise. Here Pharaoh thinketh his sorcerers have matched the Jehovah, that Moses so talked of,—and that they could do as much against his people, as he could do against theirs.

And so, when Moses from Jehovah brought frogs upon Egypt, the magicians also by their enchantments bring frogs likewise upon Goshen ; and still they think their god is hard enough for Israel’s Jehovah.

Thus is blood, and frogs, through all the land of Goshen ; but neither were these real blood or frogs, nor was this any punishment at all upon Israel ; for it was not from the Lord ; but only vain delusions permitted by the Lord, that, at last, he might catch the crafty in their own net.

But when the plague of lice cometh, it cometh also upon Goshen from the Lord himself. And this is a plague indeed upon his own people, laid upon them by him, as well as upon Egypt : for Israel, that had partaken in so many of Egypt’s sins, must also think to partake in some of her punishments.

For this it is, why the man of God^l, reckoning up the plagues of Egypt, never mentioneth the plague of lice : because that was equally a plague to Israel, as to the Egyptians ; they had both blood and frogs as well as they, but not as really nor from God,—and, therefore, no plague to them.

Thirdly ; The Egyptians acknowledged a supreme great Deity, whom they thought they adored in their petty deities, whom they worshipped. For when they adored an ox, a dog, a crocodile, &c. they adored not the carcass, but the good qualities, that, in these creatures, conduced to their benefit and good. So saith Eusebius ; That whatsoever was helpful, or furthered the good of human life, that they accounted a Deity.

Fourthly ; They accounted not of Jehovah, the God of the Hebrews, but as a petty, trivial god, such as every nation had one or more of : that that God could do something, as

^k Exod. viii. 22, 23.

^l Psal. lxxviii.

they saw in the blood and frogs, but could do no more, if so much, as theirs. "Who is Jehovah, that I should obey him? I know not Jehovah, neither will I let Israel go^m." So that the magicians' words, "This is the finger of God," come from them reasoning thus: 'When blood and frogs came, Moses gave warning of them before, from his Jehovah; but these lice come, and he never gave warning; hence it is plain, this is none of Jehovah's doing; otherwise would Moses have known it before; but now he did not.'—Again, 'When the Hebrews' Jehovah brought blood and frogs upon our land, he brought none upon theirs, but spared his own people: but this plague of lice is also upon them, as soon as upon us, and without our doing: and, therefore, this cannot be Jehovah; for he would not plague his own people: but this is done by the finger of Elohim, the great Deity; and the Jehovah of the Hebrews is a God of no value.'

SECTION XIV.

EXOD. IX. 9.

The Plague of Biles, two contrary Plagues in one.

MOSES and Aaron must take their handfuls of ashes out of the furnace; that, whence Israel had had their sore affliction, Egypt might receive their corporal punishment. Moses is to scatter the four handfuls into the air towards the four quarters of heaven; hereupon a double miracle followed:—1. That so little or few ashes were multiplied, so as to fly throughout all the land of Egypt, and to light upon every man and beast in it. 2. That, lighting on them, it was a plague to them in their bodies.

As the miracle was double, so was the plague:—

1. The ashes became 'shehinⁿ;' that is, a burning itch, or an inflamed scab: for so the word signifieth, as is plain, Job, ii. 7, 8; where the holy man's body is struck with 'shehin;' such an intolerable dry hot itch, that his nails would not serve to scratch enough, but he is glad to get a potsherd to scrub himself.

2. This itch had also blains and biles broke out with it [and so Job's had not]; so that the Egyptians were vexed, at once, with intolerable itch and intolerable ache: their itch called upon them to scratch and scrub,—and yet they could not do so, for the soreness and aching of their biles.

In the five preceding plagues, the obduration of Pharaoh's heart is attributed to himself; in these five forward, it is attributed to God: and justly,—when, being punished for his sins, he hardeneth his heart so many times,—is his heart hardened so many times, that he sinneth for a punishment.

SECTION XV.

EXOD. X.

The Plague of Darkness: why first named, Psalm cv. 28.

As the men of the old world of Sodom, and the Jews at the death of Christ, were struck with darkness, before they entered into utter darkness; so it is with the Egyptians here.

This plague lay upon them three days; namely, the eleventh, twelfth, and thirteenth days of the month Nisan. For upon the conclusion of the darkness, Moses, being sent for to Pharaoh, giveth him such distaste, that he chargeth him never to come into his presence again; which, Moses saith, he will not do; “I will see thy face again no more:” but, before he goeth out of the presence, he giveth him warning concerning the slaughter of the first-born, to be that night^o; by which it is clear, that the darkness ended on the Passover day in the morning.

Question. Why, then, seeing it was the ninth plague in number, hath Psalm cv set it first?

Answer. Because it was the most terrible of all the plagues, that came upon them: for those that had gone before, had plagued only their land, or cattle, or bodies; that that came after, lighted not upon all, but only on the first-born; but this is a plague even to the very mind and conscience, and universally so to them all.

It was not their sitting in darkness, and not stirring about their business for three days together, that plagued them so much,—for this had been no great torment; but their torture was, that, in this darkness, they saw fearful apparitions of fiends and devils, and horrible visions, which so hideously affrighted, and even distracted them, that they were, as it were, in hell already. For, observe, that Pharaoh, that had been nothing at all moved, in a manner, with all the plagues that went before, is so stirred with this, that he sends for Moses, as soon as ever the darkness is over, and permits him

^o Chap. xi. ver. 4.

to depart^p; which mere sitting in darkness could not have wrought him to, but those terrors which he saw in the dark.

Hence it is, that Psalm lxxviii. 49, nameth not the plague of darkness by its name; but in the place where it should come, it mentioneth that, which was the very quintessence of it: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them."

SECTION XVI.

Israel circumcised in the three Days' Darkness. "He sent darkness, and made it dark, and they rebelled not against his word:" Psalm cv. 28.

THIS latter clause, "they rebelled not against his word," is to be understood of Israel, who, in this plague of darkness, performed some special part of obedience: and that, upon inquiry, will be found to be their undergoing of circumcision. For they had followed the idols of Egypt, and in idolatry were become like the Egyptians,—so were they also in uncircumcision. For when Joshua had circumcised them at their entrance into Canaan, he saith, 'I have rolled away from you the reproach of Egypt^q;' or that wherein ye were like unto the Egyptians, uncircumcised, to your reproach.

But when God ordaineth the Passover, he giveth charge for circumcision; for no uncircumcised person must eat thereof^r.

Then was required a general circumcision of all the people, or, at least, of the most of them; for all were uncircumcised,—unless it was some few, that were more constant to the covenant of their God. And that there was a general circumcision in Egypt, is inferred in Josh. v, where God commandeth Joshua, to circumcise the people, 'a second time;' which inferreth, that there was a first time, when they were circumcised with a general circumcision, as they were that second time. But in Egypt must this first circumcision be; for the text, in that very place, telleth, that, in the wilderness, there was no circumcision at all.

Whilst, then, Israel sat sore of their circumcision, God closeth up Egypt in three days' darkness, and in horror, that they might not take the opportunity against his people.

^p Exod. x. 24.

^q Josh. v. 9.

^r Exod. xii. 48.

SECTION XVII.

EXOD. XII. 1.

The Beginning of the Year changed.

THE world, from her creation, hitherto, had begun her years in Tisri, or September, which was the time of the year when she was created. This will easily be showed [against those that maintain the world did begin in March], by these reasons:—

1. From Exod. xxiii. 16; ‘The feast of in-gathering in the end of the year.’

2. From Joel, ii. 23; ‘The latter rain in the first month.’

3. Had Adam been created in March, he had had no fruits ripe for his food; but, in autumn, they were ready for him.

4. Should the months before the Passover be reckoned to begin from March, it will follow, that the general deluge increased in the heat of summer, and abated and dried up in the deep and moist of winter.

5. Had the year begun from March from the beginning, it had been unnecessary to have commanded them to begin it thence, who never knew where to begin it else.

From the creation, then, the years began from September; but here, upon a work greater in figure, as which represented the redemption by Christ, the beginning is translated to March. And this is the first commandment given to Israel by Moses.

As that old account began from an equinox, so must this; but not alike; that began exactly from the equinox day,—this, from the first new moon after, and not from that day, unless that day was the new moon. The fourth day of the world’s creation, was both equinox and new moon: and, though the years after began from that day of the sun, yet were they counted by the months of the moon.

Their year, then, beginning thus from a new moon, it plainly speaketh for itself, that it was reckoned by lunar months,—which falling short eleven days of the year of the sun, every third year was leap-year, or intercalary of a month added, of thirty-three days, which was called Veadar. So that howsoever it is said, that Solomon had twelve special officers for the twelve months of the year,—it meaneth the ordinary year, and not the Embolimean, or leap-year: for that

year, those twelve in their several months served so much the longer, as that the added month might be made up by them; and not a new officer chosen for that month, who should have no employment, when that month was over, till three years after.

The equity or life of this law,—that their years should begin from March, or Abib,—was, because the preaching of the gospel should begin, and the redemption be consummate, from that time. For it was just at that time of the year, when John began to baptize, which was the beginning of the gospel^s; and it was at that time of the year, when our Saviour suffered, and fulfilled that which this prefigured,—viz. our redemption.

SECTION XVIII.

EXOD. XII.

Particulars concerning the Passover.

1. THE paschal lamb was Christ's body in a figure; compare Exod. xii. 46, with John, xix. 36: and to this it is, that the word 'hoc,' in the words of our Saviour, '*Hoc est corpus meum,*' had reference and respect. They had but newly eaten the passover lamb, and that had been the body of Christ sacramentally to the Jews hitherto: but now Jesus took bread, and blessed, and brake it; and told them, that this, henceforward, must be his body, under the gospel, in that same manner that the paschal lamb had been his body under the law.

2. The lamb must not be eaten raw^t; which would never have been forbidden, if the very raw flesh and blood of Christ, as it was upon the cross, were eaten in the sacrament, as transubstantiation dreameth; for then had the raw passover represented it the better: and especially among those people, who sometimes used to eat raw flesh, in their hasty meals, as the Jews did.

Necessity sometimes transfers the Passover to another month, but never farther than the next. So the first Passover but one was kept by some on the fourteenth day of the second month; because uncleanness by a dead corpse necessitated them to forego it at the right time^u: and so the last Passover but one that we read of, before the captivity, was

^s Mark, i. 1. Acts, i. 22.

^t Exod. xii. 9.

^u Numb. ix. 11.

kept in the second month^v; because Hezekiah, coming to his crown but just in the beginning of the year, or very little before, could not procure the temple, and the priests to be sanctified and purged sufficiently, and the people to be assembled, against the right Passover day^w.

This translation of the feast, a month out of its place, did the more enforce its significancy of things future than of things past; as rather recording the death of Christ to come, than their delivery from Egypt: for the force of the commemoration of that was enfeebled much, when it hit not upon the very night. Again,—this moveableness of this feast, which so nearly represented the death of our Saviour, received its equity, when our Saviour died, not upon the very Passover day, but deferred the sacrificing of himself to a day after.

Objection. But it seemeth, that Christ did not eat his passover on the fourteenth day; for, John xviii. 28, the Jews went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.

Now, it is most apparent, that our Saviour had eaten the passover, over night; which as soon as he had done, he was apprehended, and arraigned all night; and the next morning, early, he is brought to Pilate, into whose house the Jews durst not come, for fear of defiling, but that they might eat the passover. So that it appears, that either Christ, or the Jews, hit not upon the right Passover day enjoined by the law;—either he, a day too soon,—or they, a day too late.

Answer. Neither the one nor the other: for the text expressly saith, that Jesus eat his passover, and the Jews theirs, upon the same night,—which was on the fourteenth day at even.

Matt. xxvi. 17: “Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?”

Mark, xiv. 12: “The first day of unleavened bread, when they killed the passover:” so Luke, xxii. 7.

So that the Passover,—which the Jews reserved themselves to the eating of, when they durst not enter into Pilate’s judgment-hall for fear of defiling,—is not to be understood

^v 2 Chron. xxx. 2.

^w See 2 Chron. xxix. 3.

of the paschal lamb, which they had eaten the evening past, but of the Passover bullock^x.

Now these bullocks were indeed slain at Passover-time, but not for the Passover-beast, properly taken; for that must be of a lamb or kid unalterably: but these bullocks were slain as attendants upon the paschal, from the nature of which sacrifice they differed in these particulars:—

First; The paschal lamb was always, and all of him, roasted: these were sodden^y.

Secondly; The paschal lamb was roasted whole, and eaten without breaking the bones: these were broken piece-meal, and so parted among the people.

The paschal lamb was a necessary service, to which they were bound by command: these were arbitrary, according to their stay in Jerusalem in the Passover week; for, if they would, they might return home the next morning after the paschal lamb was eaten^z; and then they needed no bullock to be killed for their diet the rest of the feast: but if they stayed any more days of the feast at Jerusalem than the first, then was not their diet arbitrary to eat any thing what they would; but they must eat of these bullocks, because their diet must be holy at this time. Hence resulteth another difference betwixt the paschal lamb, and these, which is this;—that these were not of the first institution of the Passover, nor had they any bullocks slain at the Passover in Egypt, but lambs only.

SECTION XIX.

That the Supper in John xiii, was not the Passover-Supper.

FIRST; It is very commonly held, that the supper, in John xiii, was the Passover-supper; and that Judas stayed not the sacrament of the Lord's supper; for that our Saviour having dipped a sop into the bitter or sour sauce, which they used to the paschal lamb, and given it to him, Satan with it entering into him, he packed him away with, 'What thou doest, do quickly:—an opinion mistaken in the groundwork that it builds upon; and, consequently, in the structure built upon it. For that that was no Passover at all, the evangelist makes it most plain in ver. 1, when he saith, 'It was before the feast of the Passover;' and Matthew^a telleth, it

^x Whereof mention is made, Deut. xvi. 2; 2 Chron. xxxv. 7—9.

^y 2 Chron. xxxv. 13.

^z Deut. xvi. 7.

^a In chap. xxvi. 2.

was two days before,—and, indeed, two miles from Jerusalem; namely, in Bethany. The serious harmonizing of the four evangelists together, at this place, will make this most clear.

Secondly; If, then, it were not the Passover-supper, there can be no paschal lamb looked for at it; nor no ‘haroseth,’ or sauce of bitter herbs, to eat it with; but the meat that they were then eating, and the sauce in which our Saviour dipped the sop, was ordinary meat, and ordinary sauce.

Thirdly; Judas, when he was packed away with his ‘quod facis, fac cito,’ went not from Jerusalem to Gethsemane, where Christ was apprehended by him on the Passover night;—but he went from Bethany to Jerusalem, to bargain with the chief priest, for his betraying: which when he had done, he returned to Bethany again.

SECTION XX.

EXOD. XII. 35, 36.

Borrowing Egyptian Jewels.

It may be equally questionable, whether Israel showed less honesty, in borrowing what they meant not to restore,—or Egypt less wisdom, in lending what they knew would not be restored.

For the first,—It is easily answered, that they had the express warrant of God; who cannot command unrighteousness, and whom to obey in all things is piety.

The second is as easily resolved thus; That idolaters, in the worship of their idols, used to deck themselves with jewels, and ear-rings, and fine things, thereby to make them, as they thought, the more acceptable, to their fine-decked deity. So do the Egyptians now conceive of Israel,—that seeing they desired these their fine knacks, being now going to sacrifice, they intended to sacrifice to the Egyptian gods, as they had done heretofore; and they thought, ‘Sure there can be no danger of their departing the land, because they still adhere to our religion.’ For Moses had but still spoken of going three days’ journey into the wilderness to worship.

SECTION XXI.

EXOD. XII. 37.

Rameses and Succoth.

THE most famous of the deities of Egypt, was their god-

dess Isis, mentioned in all heathen authors; of her doth the last syllable in Raam-ses, and Rame-ses, seem to sound, as being towns that bare the name of this goddess, and importing the town or temple, or some such thing, of Isis. For that which the Egyptians called ‘Ses,’ or ‘Sis,’ other languages, in pronouncing, would augment with a vowel before; for so was it ordinary. Egypt, at home, was called ‘Cophti,’ but foreigners did call it ‘Ecopti;’ and so it came to be ‘Egypti.’ So the sea that lay among the Gentiles of Greece, was in Hebrew Mare Goiim, the sea of the Gentiles; but other nations would put E before, and so it came to be called Egoiim, or Egæum. The Syrian and Arabic Testaments, and the writing of Jewish authors, are full of examples of this nature. Succoth, is held to have been so called, because Israel here lodged and pitched their tents in their march out of Egypt: but they marched too much in suspicion of Pharaoh’s pursuit, to settle a camp, and to pitch tents, so near him. But it rather seemeth to have taken denomination from the cloud of glory coming upon them in this place, which was as a covering to them^b.

This their divine conductor stayed with them till Moses’s death, save that it was taken up for a while, because of the golden calf: at Moses’s death, it departed from them; for when they are to march through Jordan, the ark is to lead the way, which while the cloud was with them, it never did, but went in the body and very heart of the army.

As the cloud departed at the death of Moses, the first prophet,—so is it restored and seen apparently at the sealing of the great Prophet^c.

SECTION XXII.

EXOD. XV. 25.

The Decree at Marah.

“THERE he set a decree, and a judgment for them^d.” God is beginning now to compose and platform the people into a settled policy; which, while they were under the fear and danger of Pharaoh, could not be done. And here he passeth a decree and judgment upon them, what they must look for in the wilderness, according to their dealing with him. If they will diligently hearken to his words, &c. he will heal

^b Psal. cxxxv. 39.

^c Luke, ix. 30.

^d שם שם לו חק ומשפט.

and keep them free from diseases, as he healed those brackish waters, and of bitter had made them sweet; but if otherwise, they must expect accordingly. Those,—that have obscured this place by questioning whether this ordinance at Marah were for the sabbath, or for the red cow, or for the trial of the suspected wife, or for the dimensum of their diet in the wilderness,—have made obscurity, where there is none at all; and have supposed this to have been an ordinance, whereafter Israel was to walk; whereas it was rather a decree, whereafter God would deal with them according to their walking. And answerably seem the latter words^e to bear this sense; “For there he had tried them.”

The word ‘hok^f,’ is taken in a signification agreeable to this: “I declare it for a decree,” that since the Lord hath said unto me, Thou art my son, &c.; that therefore, ye kings and potentates, &c. submit to the obedience of him; or else his anger will shortly kindle, &c.

SECTION XXIII.

EXOD. XVIII.

That this Story of Jethro is misplaced, and why.

THAT this story is misplaced, is plain by these things:—first; Jethro, “Moses’s father-in-law, took a burnt-offering, and sacrifices for God^g.” Secondly; “Now on the morrow, Moses sat to judge the people^h, and made them know the statutes of God, and his lawsⁱ.”

But, as the story lieth here, there was no tabernacle nor altar for sacrifice yet built: neither, as yet, did Moses know the statutes and laws of God himself; for, as yet, they are not come to Sinai.

Thirdly; Moses himself telleth, that the choosing of judges and elders, which was done upon Jethro’s counsel, was not till their departing from Sinai. “The Lord your God spake unto us in Horeb, saying, You have dwelt long enough in this mountain, &c. And I spake unto you at that time, saying, I am not able to bear you myself alone^j,” &c.

So that this story should lie at the tenth of Numbers, and come in betwixt the tenth and eleventh verses of that chapter; and the story to be conceived thus:—When Moses had received all the laws, which God would give him at Sinai, from

^e וְשֵׁם נִסְדָּרוֹ.

^f חֶק Psal. ii. 7.

^g Exod. xviii. 12.

^h Ver. 13.

ⁱ Ver. 16.

^j Deut. i. from ver. 6 to 19.

Exod. xx, to the law of the silver trumpets, which was the last, Num. x,—then came Jethro, and brought Moses's wife and children: and seeing him toiling in judgment, he adviseth him to choose judges to ease him; which being done, ere long the cloud removed, and they must flit from Sinaiⁱ. When they are ranked to march, Moses desireth Hobab, or Jethro, his father-in-law, to go along with him; which he denieth, but returneth to his own country: Num. x. 29—32, compared with the last verse of this chapter. Thus lieth the order of the story.—Now, the reason why it is misplaced, is this: In the last verse of the preceding chapter, there is a perpetual curse decreed against Amalek; “The Lord hath sworn, that the Lord will have war with Amalek, from generation to generation.” Now the Midianites and Amalekites lived so promiscuously together, that they were as one people; and the Kenites, or the family of Jethro, dwelt in the midst of them^j: therefore, that it might be observed that Jethro fell not under that curse of Amalek, Moses bringeth him in coming to the camp of Israel, and to God, as soon as ever the curse is uttered, that every eye might presently observe, that Jethro was exempted from it.

Objection. But Moses and Israel, by this account, lay almost a twelvemonth at Sinai, before his wife and children came at him: and can this be thought, that they should be so unnatural one to another?

Answer. This was Moses's doing, not of unnaturalness, but piety, to restrain their coming, till his great task of receiving and giving the law, and building the tabernacle, was over; letters and visits passed betwixt them there is no doubt; and they kept at distance thus by consent for a season.

That letters passed, may be collected from ver. 6, 7: “And Jethro, Moses's father-in-law, said unto Moses,—I, Jethro thy father-in-law, come to thee. And Moses went out to meet his father-in-law.” Jethro said not thus to Moses's face, “I am come to thee:” for then why, or how, upon this tidings, could Moses go forth to meet him, when they spake face to face already? Nor could this speech be delivered by a messenger; for it had been an improper and senseless speech of a messenger to say, ‘I Jethro come to thee:’ but this Jethro himself telleth Moses by letter, before he cometh at him; whereupon, Moses goeth forth to meet him.

ⁱ Ver. 11.

^j 1 Sam. xv. 6.

SECTION XXIV.

Israel's March from Rephidim to Sinai. St. Paul explained, 1 Cor. x. 4.

Question. How can it be said, that they departed from Rephidim, and came to Sinai,—whereas Rephidim and Sinai were all one? For every one knoweth, that the mountain, whereon the law was given, is called Horeb and Sinai, indifferently^k. Now, when they were at Rephidim^l, they were at Horeb^m; so that to go from Rephidim to Sinai, is to go from Horeb to Horeb.

Answer. The hill, on which the law was given, had indeed two names; and, as Bellonius saith, two tops; the one side of it was called ‘Horeb,’ from the rocky drought of it, being utterly devoid of water: the other side was called ‘Sinai,’ from the bushes and brambles that grew upon it,—in one of which Moses saw the Lord in a flame of fire; if so be it took not the name from ‘Sini,’ the son of Canaanⁿ. Now, when Israel lay at Rephidim, they lay upon Horeb-side; and there, out of the droughty rock, Moses miraculously bringeth forth water. Their march from Rephidim, is at the skirts of the hill from Horeb to Sinai-side of the mountain. And in the same sense is Paul to be understood^o, “They drank of the rock, that followed them.” Not that the rock stirred, and went along with them; but that the water, which miraculously gushed out of the one side of the hill Horeb, ran along with them, as they marched at the foot of the hill, till they came to the other side of the hill Sinai. And so is Moses himself to be understood: “I cast the dust of the golden calf into the brook, that descended out of the mount^p :” not that the brook gushed out of the mount on that side, on which the calf was erected,—but on the other, and, at the skirt of the hill, came running to that.

SECTION XXV.

EXOD. XIX.

The Station and Posture of Israel before Sinai.

ON the first day of the month Sivan, which was towards the middle of our May, in the year of the world 2513, they

^k As Exod. xix. 18, compared with Mal. iv. 4.

^m Ver. 2.

ⁿ Gen. x.

^o 1 Cor. x. 4.

^l Chap. xvii. 1.

^p Deut. ix. 21.

come from Rephidim to Sinai, and pitch in their main body, more especially on the south and south-east side of the mount: see Deut. xxxiii. 2; and compare the situation of Seir, in the point of the compass.

In three parts or squadrons did their camp sit down before it:—

1. Next to the hill, pitched the elders, or seventy heads of the chief families, which had gone into Egypt; these are called the ‘house of Jacob,’ ver. 3^q.

2. Next, behind them, pitched the people in their main body, consisting of so many hundred thousands: these are called ‘the children of Israel^r.’ And this distinction is observed^s; “And Moses called the elders, &c. And all the people answered.”

3. On the outside of all, lay the mixed multitude, or Egyptians that had joined to them, and came out with them.

On the second day of the month, and of their arrival there, Moses goeth up into the mountain, being called up by the Lord^t; and, when he cometh down, telleth the people the words of the Lord^u; “If ye will hear my voice indeed, and keep my covenant, ye shall be my peculiar people.” To which the people, even before they know what the commandments of the Lord would be, do promise to obey and hearken, not by rash undertaking to perform they knew not what, as some have been bold to tax them,—nor yet presuming upon their own ability to keep the law, as others have concluded upon them; but having been trained up from their infancy, and instructed in the doctrine of faith, they piously conclude, when God cometh to give them a law, and to make a covenant with them, that God would not cross himself in the doctrine of salvation, but that the law, that he would now give them, should be a law conducing and leading to faith still;—a schoolmaster to Christ, and not an extinguisher of the doctrine of salvation by him.

On the third day of the month, Moses goeth up into the mountain again^v, and is charged to sanctify the people, which accordingly is done on that day; and on the fourth and fifth, and on the sixth day in the morning, the ten commandments are given.

^q As Gen. xlv. 27.

^r Ver. 3.

^s Ver. 7, 8.

Ver. 3.

^u Ver. 5.

^v Ver. 9.

SECTION XXVI.

The Jews' Tenet concerning the Law^w.

THE whole law, say they, was given to Moses in six hundred and thirteen precepts. David^x bringeth them all within the compass of eleven:—1. To walk uprightly. 2. To work righteousness. 3. To speak truth in the heart. 4. Not to slander. 5. Not to wrong a neighbour. 6. Not to entertain or raise an ill report. 7. To vilify a reprobate. 8. To honour them that fear the Lord. 9. And him that altereth not oath. 10. Not to lend to usury. 11. Not to take bribes against the innocent.

The prophet Isaiah^y brings these to six:—1. To walk justly. 2. To speak righteously. 3. To refuse gain of oppression. 4. To shake hands from taking bribes. 5. To stop the ears from hearing of blood. 6. To shut the eyes from seeing of evil.

Micah^z reduceth all to three:—1. To do justly. 2. To love mercy. 3. To walk humbly with God.—Isaiah^a again to two:—1. Keep judgment. 2. Do justice. Amos^b to one;—Seek me. Habakkuk^c also brings all to one:—The just by his faith shall live.—Thus the Jews witness against themselves, while they conclude, That faith is the sum of the law, and yet they stand altogether upon works:—a testimony from Jews exceedingly remarkable.

SECTION XXVII.

ARTICLES OF A BELIEVING JEW'S CREED COLLECTED OUT OF MOSES'S LAW.

1. *I believe that salvation is by faith, not by works.*

WHEN the Talmudic Jews make such a confession, as is mentioned instantly before, wherein they reduce all the tenor and marrow of the law under this one doctrine of living by faith, "The just by his faith shall live^d:" it is no wonder, if the more ancient and more holy Jews, under the law, looked for salvation, not by their own merits and works, but only by faith. This fundamental point of religion they might readily learn by these two things:—

^w Talm. in Maccoth. Rab. Abhuhah Ner. 1.

^y Chap. xxxiii. 15.

^b Chap. v. 4.

^z Chap. vi. 8.

^c Chap. ii. 4.

^x Psal. xv.

^a Chap. lvi. 1.

^d Hab. ii. 4.

1. From the impossibility of their keeping the law, which their consciences could not but convince them of, by their disability to hear it, and by their daily carriage.

2. In that they saw the holiest of their men, and the holiest of their services, to receive sanctity, not from themselves, but from another. So they saw that the priest (who was, or should be, at least, the holiest man among them) was sanctified by his garments, and that the sacrifices were sanctified by the altar. From these premises they could not but conclude, that no man, nor his best service, could be accepted as holy in itself, but must be sanctified by another.

2. *I believe that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.*

The first part of this article is so plain, that nature might teach it; and so might it the latter also; and laying hereto Moses's 'lex talionis,' eye for eye, tooth for tooth, it made it doubtless.

3. *I believe that satisfaction shall once be made.*

This they might see by their daily sacrifice, aiming at a time, when there should full satisfaction be made, which these poor things could not do. No less did their jubilee-year intimate, when men, in debt and bondage, were quitted; the very time of the year, when the jubilee-year began, calling all Israel to think of a jubilee from sin and Satan's bondage, into which mankind fell at the same time of the year.

4. *I believe that satisfaction for sin shall be made by a man.*

This is answerable to reason, that, as a man sinned, so a man should satisfy: but Moses's law about redemption of land by a kinsman, taught Israel to expect, that One, that should be akin in the flesh to mankind, should redeem for him mortgaged heaven: קַדֵּשׁ, in Hebrew, is both a kinsman and a Redeemer.

5. *I believe that he shall be more than a man.*

This they learned from the common service about the tabernacle, wherein the high-priest, a man as fully hallowed and sanctified as man could be, for his outward function; yet did he offer and offer again for the people and himself, and yet they were unclean still. This read a lecture to every one's apprehension, that a mere man could not do the deed of satisfaction; but he must be more.

6. *I believe the Redeemer must also be God, as well as man.*

The disability of beasts to make satisfaction, they saw by their dying in sacrifice one after another; and yet, man's conscience cleansed never the better. The inability of man we saw before: the next, then, that is likely to do this work, are angels. But them Israel saw in the tabernacle-curtains, spectators only, and not actors, in the time and work of reconciliation. From hence they might gather, that it must be God dwelling with man in one person,—as the cloud, the glory of God, never parted from the ark.

7. *I believe that man's Redeemer shall die to make satisfaction.*

This they saw from their continued bloody sacrifices, and from the covenants made, and all things purged by blood. This the heedless manslayer might take heed of, and see that as, by the death of the high-priest, he was restored to liberty, so should mankind be, by the death of the highest Priest, to the glorious liberty of the sons of God. Their delivery from Egypt by the death of a lamb taught them no less.

8. *I believe that he shall not die for his own sins, but for man's.*

Every sacrifice read this lecture, when the most harmless of beasts and birds were offered.

9. *I believe, that he shall overcome death.*

This Israel saw by necessary conclusion, that if Christ should fall under death, he did no more than men had done before. His resurrection they saw in Aaron's rod, manna, scapegoat, sparrow, &c.

10. *I believe to be saved by laying hold upon his merits.*

Laying their right hand upon the head of every beast, that they brought to be offered up, taught them, that their sins were to be imputed to another;—and the laying hold on the horns of the altar, being sanctuary or refuge from vengeance, taught them, that another's merits were to be imputed to them; yet that all offenders were not saved by the altars: the fault not being in the altar, but in the offender, it is easy to see what that signified unto them.

Thus far each holy Israelite was a Christian in this point

† Exod. xxi. 12. 1 Kings, ii. 29.

of doctrine, by earnest study finding these points under the veil of Moses. The ignorant were taught this by the learned every sabbath-day, having the Scriptures read and expounded unto them. From these groundworks of Moses, and the prophets' commentaries thereupon concerning the Messias, came the schools of the Jews to be so well versed in that point, that their scholars do mention his very name,—Jesus; the time of his birth, in Tisri; the space of his preaching, three years and a half; the year of his death, the year of jubilee: and divers such particulars to be found in their authors, though they knew him not, when he came amongst them.

SECTION XXVIII.

EXOD. XXIV.

The Covenant made with Israel: They not sworn by it to the Ten Commandments.

WHEN Israel cannot endure to hear the ten commandments given, it was ready to conclude, that they could much less keep them. Therefore, God giveth Moses, privately, fifty-seven precepts besides; namely, ceremonial and judicial: to all which the people are, the next morning after the giving of the ten commandments, sworn and entered into covenant; and these made them a ceremonial and singular people. About which these things are observable:—

1. That they entered into covenant to a written law^h; “And Moses wrote all the words of the Lord,” &c.—Against traditions.

2. That here was a book written forty days before the writing of the two tables.—Against them, that hold that the first letters, that were seen in the world, were the writing of God in those tables. And we have seen before, also, two pieces of writing before this of Moses,—viz. the eighty-eighth and eighty-ninth Psalms. And of equal antiquity with them, or not much less, was the penning of the Book of Job, most probably written by Elihu, one of the speakers in it, as may be conjectured from chap. xxxii. 15—17; and some other probability.

3. That this first covenant was made with water, and blood, and figurative language. For the twelve pillars, that

^h Exod. xxiv. 4.

represented the people, are called 'the peopleⁱ.' As the words in the second covenant, 'This is my body,' are to be understood in such another sense.

4. That the ten commandments were not written in the book of that covenant, but only those fifty-seven precepts mentioned before.

For, 1. The Lord giveth the other precepts, because the people could not receive the ten; for could they have received and observed those as they ought, they must never have had any parcel of a law more: as, if Adam had kept the moral law, he had never needed to have heard of the promise; and so, if we could but receive the same law as we should, we had never needed the gospel. Now, it is most unlike, that, since God gave them those other commands, because they could not receive the ten, that he would mingle the ten and them together in the covenant.

2. It is not imaginable, that God would ever cause a people to swear to the performance of a law, which they could not endure so much as to hear.

3. The ten commandments needed not to be read by Moses to the people, seeing they had all heard them from the mouth of the Lord but the day before.

4. Had they been written and laid up in this Book, what necessity had there been of their writing and laying up in the tables of stone?

5. Had Moses read the ten commandments in the beginning of his book, why should he repeat some of them again at the latter end^j?

Let such ruminare upon this, which hold and maintain, that the sabbath, as it standeth in the fourth commandment, is only the Jewish sabbath,—and, consequently, ceremonial. And let those good men, that have stood for the day of the Lord against the other^k, consider,—whether they have not lost ground, in granting that the fourth commandment instituted the Jewish sabbath. For,

First; The Jews were not sworn to the decalogue at all; and so not to the sabbath, as it standeth there,—but only to the fifty-seven precepts written in Moses's book, and to the sabbath as it was there^l.

Secondly; The end of the ceremonial sabbath of the Jews

ⁱ Exod. xxiv. 4. 8.

^k "Adversus alios:" Leusden.

^j Exod. xxiii. 12.

^l Exod. xxiii. 12.

was in remembrance of their delivery out of Egypt¹; but the moral sabbath of the two tables is in commemoration of God's resting from the works of creation^m.

SECTION XXIX.

EXOD. XXXII.

The Punishment of Israel for the golden Calf.

ISRAEL cannot be so long without Moses, as Moses can be without meat. The fire still burneth on the top of mount Sinai, out of which they had so lately received the law; and yet so suddenly do they break the greatest commandment of that law, to extremityⁿ:—of Egyptian jewels they make an Egyptian idol, because, thinking Moses had been lost, they intended to return for Egypt.

Grievous was the sin, for which they must look for grievous punishment, which lighted upon them in divers kinds.

First; The cloud of glory, their divine conductor, departeth from the camp, which was now become profane and unclean.

Secondly; The tables Moses breaketh before their face, as showing them most unworthy of the covenant.

Thirdly; The building of the tabernacle, the evidence that God would dwell among them, is adjourned and put off; for now they had made themselves unworthy.

Fourthly; For this sin God gave them to worship all the host of heaven^o.

Fifthly; Moses bruised the calf to powder, and streweth it upon the waters, and maketh the people drink. Here spiritual fornication cometh under the same trial that carnal did^p. These^q, that were guilty of this idolatry, the water, thus drunk, made their belly to swell, and to give a visible sign and token of their guilt: then setteth Moses the Levites to slay every one, whose bellies they found thus swelled: which thing they did with that zeal and sincerity, that they spared neither father nor brother of their own, if they found him guilty.

In this slaughter there fell about three thousand; these were ringleaders and chief agents in this abomination; and, therefore, made thus exemplary in their punishment. Upon the rest of the people, the Lord sent a plague^r.

Aaron had first felt the smart in this destruction, had his

¹ Deut. v. 15.

^m Exod. xx. 10, 11.

ⁿ “Gravissimâ transgressionē:” Leusden.

^o Acts, vii. 42.

^p “Eorum:” Leusden.

^q Num. v. 24.

^r Exod. xxxii. 35.

action in this business been as voluntary as was theirs; but, what he did, he did in fear of his life.

SECTION XXX.

That Moses fasted three Fasts of forty Days apiece.

It is a doubt of no small import,—why, seeing it pleased God to appoint the feast of expiation, the solemn feast of humiliation, in that month of the year, in which sin entered into the world,—why he also did not appoint it upon the same day in which sin entered, viz. the sixth^s day of the month, but on the tenth.

The reason of this is to be found out, by observing Moses's fasts in the mount, and the conclusion of the last of them.

That he fasted thrice forty days, is not frequently observed, as it easily may be concluded from his own words.

The first fast, in Exod. xxiv. 18: "And Moses was in the mountain, forty days and forty nights."—At the end of these days, they made the golden calf.

The second fast, Exod. xxxii. 30, 31: "It came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up into the mount, &c. and Moses returned unto the Lord:" &c. which he explaineth, Deut. ix. 18; "I fell down before the Lord, as at the first, forty days and forty nights," &c.

The third fast, when he goeth up with the new hewed tables, Exod. xxxiv. 28: "And he was there with the Lord, forty days and forty nights," &c.

All which, being reckoned together from the day after the giving of the ten commandments, or from the seventh day of the month Sivan,—it will be found, that his last fast, when he had obtained pardon for Israel, and renewed the tables, ended on the tenth day of Tisri: on which day he came down with the glad tidings of reconciliation. In memorial of which, that day was ever after observed for the feast of expiation. Upon the tidings of this, and of the making of the tabernacle, the people begin to dispose of their tents, and to build them booths; because it will be long ere the work be finished, and they remove from Sinai. For this, the fifteenth day of the month is instituted for the feast of tabernacles, ever after.

Henceforward is the tabernacle begun; and is half a year in making, within a very little.

^s "Die non sexto:" Leusd.

SECTION XXXI.

The Form, or Idea, and Representation of the Tabernacle.

THE form and fabric of the tabernacle is thrice rehearsed,—in the pattern, in the making, and in the setting up; as if, by this threefold cord of description, the Holy Ghost would draw all to a serious observation.

Moses saw a glorious tabernacle pitched in mount Sinai, to be the pattern of his; as his was to be the pattern of a more glorious. According to the exact form of this that he saw, was he to make his. This taught Moses and Israel, that the making and service of their tabernacle, did only serve to the pattern and shadow of heavenly things^a: Christ is the true tabernacle, by, and in, whom, God dwelleth among men^r. Now, as there was a tabernacle pitched before God in Sinai, before there was one made in Israel,—so was Christ's incarnation, in the decree of God, long before he was exhibited in the flesh. Upon the making of Moses's tabernacle, this in the mount vanished,—as that of Moses was to do, upon the coming of the true one, Christ.

The tabernacle was Israel's moveable temple; and so, at every flitting, might teach them to look for one, that should not be moved. It consisted of three parts, the holiest, the holy, and the court,—as our churches do, of the chancel, church, and churchyard. It was always pitched east and west, whensoever it was set down, as our churches stand; but with this difference,—that the chiefest place in the tabernacle, or holiest of all, answering to our chancels, stood westward; and Israel worshipped with their faces westward, because they would not imitate the heathen, who worshipped towards the sun-rising: and in their services looked always towards us Gentiles in the west, as expecting us to be joined to their God with them.

SECTION XXXII.

The Dimensions of the Tabernacle.

THE tabernacle was thirty cubits long; for twenty planks, of a cubit and a half breadth apiece, made one side, or the length of it; and it was ten cubits broad, as shall appear hereafter. But first observe these two things:—

^a Heb. viii. 5.^r John, ii. 21. Heb. ix. 11.

First; That those which are translated ‘boards,’ were indeed planks of a good thickness, even of nine inches thick apiece; for it is said, in the fastening of the sides of the tabernacle, that a bar of shittim-wood ran through the thickness of the boards, as they stood edging one to another. Now this bar was no small one; for it was the chief strength of the side; and, therefore, a large hole must have been bored to run through; and, consequently, it must be a thick plank that would bear such a hole, and not an inch or two-inch board.

Secondly; The cubit by which the tabernacle is measured, was but half a yard, or the common cubit,—and not the sanctuary or holy cubit, which was a full yard. For, first, It is said that every plank was a cubit and a half broad: if this were a yard and a half, do but imagine where planks of such a breadth should be had? Secondly; Every plank was ten cubits long; if this were ten yards, imagine how they should be carried? Thirdly; Every two silver bases were as long as a plank was broad; now two talents would fall short of reaching to a yard and a half. Lastly; The altar of burnt-offering was three cubits high; if this were three yards, who could reach to serve at it? These things considered, you find that the cubit, here spoken of, is but half a yard: and this will help well in measuring all the things to be spoken of after.

SECTION XXXIII.

The People's Contribution to the silver Foundation: and its Form and Posture.

MEASURE out, in your imagination, an unequal square, or a plot of ground, of thirty cubits, or fifteen yards long; and of ten cubits, or five yards broad; such was the compass of the tabernacle, betwixt wall and wall. The foundation was of massy pieces of silver, showing the solidity and purity of the truth, whereupon the church is founded. Of these massy pieces there were a hundred in all, and in every piece was a talent of silver. Every man in Israel, from twenty years old and upward, was to give half a shekel towards these foundation-pieces; whereas, for other things they were not bound to a set sum, but to give what their hearts moved them. This might teach them, that to the fundamentals of their religion, they were all bound; but to other things, each one according to the gift given him. Their manner of giving

half a shekel, you find Exod. xxxviii. 26—28, thus:—There were numbered of Israel, from twenty years old and upward, six hundred thousand, and three thousand five hundred and fifty men. Reckon thus: The talent of the sanctuary contained one hundred and twenty pound; the pound, twenty-five shekels, or fifty half shekels; so that every talent contained three thousand shekels, or six thousand halves:—so that six hundred thousand half shekels, given by six hundred thousand men, do amount to a hundred talents. Now, there were three thousand five hundred and fifty men besides, which gave so many half shekels, or one thousand seven hundred and seventy-five whole ones, with which were made the hooks of pillars, &c.^t These hundred talents of silver were thus wrought:—Each one was cast into a solid piece of thirteen inches and a half long, and nine inches square; in the side that laid upward, was a mortise-hole, near unto the end: now two and two were laid close together, end to end, and the mortises were not in the ends that joined, but in the utmost ends.

Now every plank, whereof the sides were made, was in height five yards, but in breadth three quarters,—just as broad as two of these pieces of silver were long: at the foot of the plank, at either corner, was a tenon made, the plank being cut down, or abating so much between the tenons, as the tenons themselves were in length: so that when the tenons were shrunk in the mortises, the middle of the plank settled upon the pieces or bases.

SECTION XXXIV.

The Walls and Juncture of the Tabernacle.

THESE silver bases, then, were thus laid: Forty at the south side,—forty, at the north side,—and sixteen, at the west end; laid as close together as was possible: so that though there were so many pieces, yet was it but one entire foundation. Here are fourscore and fifteen of the hundred talents disposed of, in the two sides and the west end: what became of the four talents remaining, and of the east end, we shall see hereafter.

These bases thus laid, the planks were set in them, one plank taking up two bases, twenty planks making the south side, and twenty the north, and eight the west end. These

^t Exod. xxxviii. 28.

were five yards long apiece: and so, when they were set up, they made the tabernacle five yards and a little more, high upon the walls. Now, for the making of these planks sure, and to stand steadfast, the two corner planks were great helps; of which, first, you remember the length of the sides,—namely, fifteen yards or twenty planks, of three quarters breadth apiece. The west end had six planks entire, besides a plank at either corner, jointing end and sides together. These corner planks were of the same breadth that all the other were, and thus set:—the middle of the breadth of the one plank, was laid close to the end of the south side, or to that plank that was farthest west; so that a quarter of a yard of the breadth of the corner plank, was inward, to make up the tabernacle breadth: a quarter was taken up with the thickness of the side plank, to which it joined, and a quarter lay outward.

Thus at the south-west:—just so was it at the north-west corner. Then count: the two corner planks were inward a quarter of a yard apiece; and the six planks, that stood between them, of three quarters apiece; behold five yards, just the breadth of the house between wall and wall. These corners knit end and side together, and were the strength of the building; as Christ is of his church, making Jews and Gentiles one spiritual temple.

Besides these corners strengthening the fabric, there were seven bonds to make all sure. First; Planks to planks were close jointed at the foot, so that the text calls them תאמי, or ‘twins.’ Secondly; Each plank was linked to the next, at the top, with a golden link. Thirdly; On the side, staples of gold were fastened in every plank, so that four bars of shit-tim-wood, overlaid with gold, were carried in the staples, from one end of the tabernacle to another. Besides these, there was also another bar of the same wood, that ran, from end to end, through the body or thickness of the planks,—a hole being bored through each plank for the purpose. By these bars Christ is fitly resembled, who is conveyed throughout the whole Scripture, in the rings of divers passages and stories. In the fourth chapter of the Ephesians, there are seven bonds, that bind the church to unity;—first, one body; secondly, one spirit; thirdly, one hope of our calling; fourthly, one Lord; fifthly, one faith; sixthly, one baptism; seventhly, one God and Father of all.

SECTION XXXV.

Of the Curtains of the Tabernacle.

THE tabernacle was bounded with curtains [as lightest for carriage], which curtains covered top and sides. These curtains were tapestry-work : the ground was of fine yarn, died blue, purple and scarlet woven together ; the embroidery was of pictures of cherubims.

These curtains were, in number, ten,—each one being twenty-eight cubits, or fourteen yards long ; and four cubits, or two yards broad. They sewed together five curtains in one piece, and five in another : so that they made two large pieces of tapestry of fourteen yards long, and ten yards broad. These two pieces are called ‘couplings^u ;’ and these two were thus joined together. In the edge of either, were made fifty loops of blue tape, one answerable or correspondent to another ; or one over-against another ; and with fifty hooks or clasps of gold, the loops were linked together,—and so the two main pieces were made one covering or tabernacle^v.

Question. Why are not all the ten curtains sewed together on one piece ; but five and five sewed together, to make two pieces ; and then those two thus looped together with a button or clasp of gold ?

Answer. First ; The tabernacle consisted of two parts,—the holy place, and the most holy :—which two were divided one from another by a vail ; of which, hereafter. Now, according to this division of the house, was also the division of the curtains. For^w it is plain, that the vail that parted the holy from the most holy, was hung just under these golden clasps, that knit the five and five curtains together : so that five curtains lay over the holy place, and the other five over the most holy : but with this difference ;—the holy place was ten yards long ; and the five curtains, sewed together, were just so broad ; and so they covered only the top and sides, but hung not down at the end, which was eastward. But the most holy was but five yards long ; and the five curtains over, did not only cover the top, but also hung down at the west end, to the silver bases.

Secondly ; The looping together of the curtains, five and five on a piece, with a golden tie, doth sweetly resemble the

^u Exod. xxvi. 5.^v Exod. xxxvi. 13.^w Exod. xxvi. 32.

uniting of the two natures in Christ, divinity and humanity, into one person,—which two natures were not confounded, as curtains sewed together, but were sweetly knit together by golden and ineffable union.

Thirdly; This might also fully signify the two churches of Jews and Gentiles, knit together by Christ, that so they make but one spiritual tabernacle.

Now come and measure the curtains again, imagining them thrown length-way over the tabernacle: they were fourteen yards long, and twenty yards broad, when they were all sewed and looped together. This breadth covered the length of the building, which was fifteen yards,—and it hung down behind the west end, even to the foundation. The east end was still left open. Of the length of them, five yards were taken up in covering the flat top of the house, which was five yards broad between wall and wall: a quarter of a yard was taken up on either side, with covering the thickness of the planks: so that, on either side, they hung down four yards and one quarter; which was three quarters of a yard short of the silver foundation, or little less.

SECTION XXXVI.

Of the goat-hair Curtains.

To help this defect, as also to shelter the rich curtains from weather, were made curtains of goats' hair, eleven in number; in breadth, each one two yards, as was the breadth of the other; but, being one curtain more than the other, they were two yards broader than the other, when they were all coupled together. Each curtain was thirty cubits, or fifteen yards long; and, consequently, a yard longer than those spoken of before. These were sewed, six together on one piece, and five on another. These two main pieces were linked together with fifty clasps of brass,—as the other were, with fifty of gold. But when these curtains were laid upon the other over the tabernacle, they were not so laid as these brazen loops did light just upon the golden ones, over the vail,—but three quarters of a yard more westward; so that the five curtains, that went west, did reach to the ground, and half a curtain to spare^x. The other six, that lay east,—reached to the end covered the pillars whereon

^x Exod. xxvi. 12.

that vail hung, and hung half a curtain breadth, or a yard, over the entrance. Their length, of fifteen yards, reached half a yard lower on either side, than the other curtains did; and yet they came not to the ground by a quarter of a yard; so that the silver-foundations were always plain to be seen, every where, but at the west end.

Thus had the tabernacle two coverings of curtains; yet both these on the flat roof would not hold out rains and weather: wherefore there was made for the top a covering of rams-skins died red, signifying well the blood of Christ, the shelter of the church.

Above that was also another covering of Tahash-skins^y, a beast not perfectly known what he was; but well Englished 'a badger,' and guessed well, because of his during hide. Thus if you view this building erected, and thus covered, you see the silver-foundation always open to view: half a yard above that, hid only under one curtain; all the side above that, under two; and the top, with four.

SECTION XXXVII.

Of the Most Holy Place.

THE priests entered into the tabernacle at the east end of it; and so must we: where pace up ten yards forward, and you come to the vail, which parted between the holy place and the most holy of all. The holiest place of all, was filled and furnished, before the vail was hung up; and so it shall be first handled. This place was five yards long, five yards high, and five yards broad; a perfect square, the figure of firmness, herein fitly signifying heaven.

In this place, at the west end, stood the ark of the covenant of the Lord of all the world^z; typifying Christ, by whom God is come into covenant with Gentiles, as well as Jews.

The ark was made like a chest, hollow, that it might receive things within it. It was a yard and a quarter long, and three quarters broad, and three quarters high, made of shittim-boards; and it was gilded both within and without, representing Christ's purity, both in inward thoughts and outward actions. It had no feet; but the bottom stood upon the ground,—a figure of Christ's abasing himself upon the

^y תחשים

^z John iii. 13.

earth. On the outside of the uppermost brink was made a golden crown round about, representing (say the Jews) the crown of the law,—but most fitly, Christ crowned with glory. At each corner was struck-in a staple, or ring of gold, wherein were put two staves of shittim-wood gilded over, to bear the ark withal; which staves were never to be taken out, but there to stay continually, teaching the priests (as some say) to be ready pressed for their service: but rather shadowing out Christ's deity, supporting his humanity, never to be parted from it. Now, for the cover of this chest, or ark,—it was made of pure gold, beaten or formed to the just length and breadth of the ark, that, when it was laid on, it touched the golden crown round about. At either end was made a cherub, or the form of an angel, like a child, standing bowed, with wings reaching over the ark; so that the wings of one cherub touched the wings of another. They were of gold, beaten out of the same piece, that the cover of the ark was of. Their faces were one to another, and both towards the cover of the ark. This cover, both by the Old and New Testament, is called 'the propitiatory;' vulgarly, in our English, 'the mercy-seat:'—so called, because from hence God mercifully spake to his people. View this part well, and you see Christ fully.

First; The two cherubims bowed towards the mercy-seat: so all angels to Christ.

Secondly; They looked each at other, but both towards the mercy-seat: so both Testaments, Old and New, look each at other, and both at Christ: so do the two churches, of Jews and Gentiles.

Thirdly; This covered the law: so doth Christ, that it plead not against his people to condemn them.

Fourthly; God speaks to Israel from hence: so God by Christ to us^a.

SECTION XXXVIII.

Of the Holy Place without the Vail.

Thus was the 'sanctum sanctorum,' or 'the most holy of all,' for fabric and furniture. To separate this from the holy place, was hung up a vail, of the same stuff and work, that the rich curtains of the tabernacle were. The hanging up of this vail was thus:—just under the golden clasps, that linked

^a Heb. i. 2.

the curtains together, were set up four pillars of shittim-wood, gilded over, upon four bases of silver, such as the planks stood upon; and these make up the hundred pieces, or talents, spoken of before.—The pillars stood a yard from each other; and the two outmost stood a yard from the wall. At the top of each pillar was fastened a golden hook, on the which the vail hung, five yards broad, and five yards high. This vail represented Christ's flesh, or humanity, celebrated by four evangelists,—the four pillars that bare up that story.

—This place without the vail was ten yards long, and five yards broad. Into this might the priests come, and Moses the prince, by a special warrant. The furniture of this was, the showbread table, the golden candlestick, and the gilded altar.

SECTION XXXIX.

The Table of Showbread.

ON the priest's right hand, as he walked up this place, was the table of showbread, of this form and matter, and for this end:—

A table-frame was made two cubits long, and a cubit broad, and a cubit and a half high; the matter of it was shittim-wood, all overlaid with gold. Equal with the top of the frame was a curious-wrought border of gold, of a hand breadth; the higher edge equal with the top of the frame, and the border so broad below. On the higher edge of this border was set a golden crown, which went quite about the frame, and within this crown was the cover laid. At each corner, or foot, was fastened a staple, or ring of gold, close by the lower edge of the golden border. As the feet, so these rings were four, wherein were put staves of shittim-wood, gilt with gold, to bear the table.

Upon this table were set twelve cakes, or loaves, resembling the twelve tribes, who had their daily bread from God. As on Aaron's shoulders, six and six names of tribes, so on this table six and six cakes, for the tribes, were set one upon another. Each cake had in it two omers, which measure was significative. For so much manna, every Israelite gathered against the sabbath in the wilderness^b: and, on the sabbath, were these cakes set on the table, to put Israel in mind, by the very measure and day, of their sustenance in the

^b Exod. xvi.

wilderness. These cakes were called ‘the bread of faces,’ and the table, ‘the table of faces;’ because they were set before God continually; showing, that Israel’s provision was from and before God.

Under the lowest cake was a golden dish^c, wherein that cake lay; and between every cake was a golden dish^d: on the top of either row lay a golden dish^e whelmed down; and upon that stood^f a dish of gold with frankincense in it. These told Israel of God’s special providence towards every several tribe.

SECTION XL.

The golden Candlestick.

OVER-AGAINST this table, on the south side, or on the left hand, stood the golden candlestick, of one massy piece. The form of it was thus;—the foot of it was of gold, from which there went up a shaft straight, which was the middle light; near the foot was a golden dish wrought almond-wise; and, a little above that, a golden knop; and, above that, a golden flower.

Then issued out two branches, on either side one, which were carried bowed in equal rate, that they might be brought up straight to be as high as the middle shaft, out of which they proceeded^g. Upon either of these branches were wrought three golden cups, almond-wise; that is, on sharp scollop-shell fashion, for ornament; above which, was a golden knop or boss,—and above that, a golden flower,—and near above that, the socket, wherein the light was to be set. Thus were these two lowest branches: above which, in the middle shaft, was a golden boss; and then out came two branches more, in form just like the other; above the coming out of which in the shaft was another knop, or boss, and out came two others, like the former; from thence the shaft upward was decked with three golden scollop-cups, or dishes, a knop and a flower. Thus the head of all the branches stood in an equal height and distance. Here were seven golden candlesticks, representing the seven spirits of the Messiah, spoken of, Isa. xi. 2, 3; and, from thence, by the Talmudists and Apocalyptic. The variety of sevens here might remem-

^c קערות^d כפות^e מנקיות^f קישות

^g Dein exhibant rami duo, ex singulis lateribus unus, qui oblique ducti erant æquali proportione, donec surgerent recta ad altitudinem eandem cum scapo intermedio, ex quo procedebant:” Leusden.

ber Israel of the seven days of creation. As the twelve cakes represented the twelve tribes,—so the light of the candlestick, set before them, signified the light of the law, whereby they were to be guided: and the lights always standing here, as well as the loaves there, tell Israel, that they have as much need of this as of their daily sustenance.

SECTION XLI.

The Altar of Incense.

BETWEEN the candlestick and the table, stood the altar of incense: fitly teaching, that it is the incense of prayer, that sanctifies both our spiritual food, signified by the light of the candles,—and our bodily food, by the loaves. This altar was made of shittim-wood, overlaid with gold; it was a cubit long, as much broad, and two cubits high: at each corner it had a horn, made of the same piece with the corner-post; horns, top, and side, were all gilded with gold. On the end of the frame upward was set^h a golden crown; at the foot of which crown, on either side, were stuck two golden rings, or staples, in which were put two staves of shittim-wood, overlaid with gold, to bear this altar withal. This altar was set near the vail, just in the midst of the breadth of the room (before the midst of the ark, which was within the vail), distant from either wall, two yards and a quarter. On the north side of it, stood the table; which, being set length-way to the wall, took up half a yard of the breadth of the house: so, between it and the altar, was a passage, or way, a yard and a quarter broad. The candlestick was of the same breadth, with its branches spread, that the table was of length; and so was set over-against it, showing five inches between every socket, wanting one inch at the whole. This being set as far from the wall, as the utmost edge of the table, that stood on the other side of the house, afforded the same space between the altar and it, that the table did. Thus was the furniture of this place called ‘the holy.’ Go into it at the east end, and look just before you, and there is the vail and golden altar: on your right hand, nigh the vail, twelve loaves on a golden table: on your left hand, seven lamps burning, in seven golden candlesticks, made of one piece, by which you see golden snuffers and dishes, for the cleansing of the lamps, morning and

^h זך זהב The Hebrew words in the margin of Leusden’s edition, are
כתר כהנה

night. Look upon the walls, on either side, and you see nothing but gold: over your head, and there you behold pictures of cherubims curiously wrought in rich curtains. It is not fit every eye should see so rich a room; therefore, to prevent this, the east end had a hanging, like the vail within, of the same dimensions, and of the same materials, wrought with the needle. This was hung upon five pillars of shittim-wood, overlaid with gold; each pillar was fastened in a base of brass, and, at the top, had a golden hook, on which the covering hung.

Question. Whether was the vail hung within the pillars or without?

Answer. Without,—so that it hid the pillars from the view of the people; else had not the building been uniform, all the timber of the house being hid with hangings, and this not. Thus was the tabernacle made, with all the furniture of it. Now are we to consider the outmost part of it, or the court of the people.

SECTION XLII.

Of the Court of the People.

THIS fabric of the tabernacle was enclosed with another pale of curtains hanging round about it. On the south side of the house, twenty cubits distant from the house, were set a row of shittim-pillars, twenty in number: each pillar was set in a base of brass, distant from each other five cubits, counting from the middle of one pillar to another; so that the twenty made a length of a hundred cubits: in each pillar was struck a hook of silver, and each pillar had a border of silver wrought about it. Thus were they on the south side; just so were they on the north. At the west end, thirty-five cubits from the house, were set ten pillars, in the same manner and distance, making the breadth of the court fifty cubits at either end; for just in the middle, the house took up ten cubits breadth: just so were the pillars set at the east end, at the same distance from the house, and from one another. On the sides, upon the hooks of the pillars, were hangings fastened, made of linen, well twisted, of a hundred cubits in length, and five in height. At the west end were the like, just half so long, and just so high. At the east end there was some difference; for that had three pieces to make it up. On either side of the entrance, was a piece hung of

fifteen cubits long, and of the same height. Just in the middle, was a piece of twenty cubits long, of the same height with the other hangings, but of more rich stuff: for whereas the other were made only of linen, this was of the same stuff that the rich curtains were, curiously wrought with the needle. To fasten these hangings, that they might not fly up in the lower end, there were cords fastened to them; and these cords tied to brazen pins, which pins were fastened in the ground; and so made all sure. Thus were also the curtains, that covered the house, served with pins of the same metal, with cords fastened to them in like manner, to prevent the like inconvenience. So was the court called, 'the court of the people,'—because, into this, the people had entrance, as well as the priests and Levites.

SECTION XLIII.

Of the Altar of Burnt-offerings.

IN the court of the people, stood the altar of burnt-sacrifice, up towards the tabernacle, that the people might stand to behold the sacrifice offered, with their faces towards the Holy place; only the laver stood above the altar, between it and the tabernacle.

This altar was made of shittim-wood, five cubits, or two yards and a half long, and as much broad, and one yard and a half high: thus made;—First, a strong frame, like the frame of a table, of these dimensions: the open places in the frame were made up with boards: all this bulk was overlaid with brass: at each corner was a horn made of the same wood and piece, that each corner-post was of. Thus stood it hollow; and within the hollow, just in the middle, between bottom and top, was set a brazen grate, made in manner of a net, that the ashes might fall through; upon this grate the fire burnt continually, and never went out. At each corner of this grate, was a brazen ring, which, at each corner, came through the altar-frame, and hung out of the frame; in these rings were staves of shittim-wood, overlaid with brass, put, which made the frame and the grate sure together; and so were they also carried together.

To this altar belonged divers appurtenances, made of brass: as, first, brazen pans, in which they carried forth the ashes of the altar; as, also, brazen shovels, to scrape the ashes together; then brazen basins, wherein to take the blood of

the sacrifice; brazen hooks, with which they turned the burning pieces into the fire, if any part lay out, that so every part might be surely burnt; lastly, brazen dishes, or censers, in which the priests took burning coals from the altar, to carry into the Holy place, there to offer incense.

SECTION XLIV.

Of the Laver for Water.

IN this court also stood a vessel of brass, upon a foot or base of brass, in which vessel water was kept, for the priests' washing themselves, &c. The form of this is not expressed in the text; therefore, we will look only at the matter and the end. This vessel was made of brazen bright pieces, which the women used to look their faces in: and out of this piece water was taken, when a suspected woman was to be tried. The end why this was set so nigh the altar, was, that the priests might wash themselves, when they went about the service of the tabernacle, and that they might wash some part of the sacrifices. This laver fitly resembled the water of baptism, that admits us to sacred mysteries,—and chiefly the blood of Christ, that cleanseth us from all filthiness of flesh and spirit.

SECTION XLV.

High-priest's Garments.

NEXT unto his flesh he had a coat wrought checker-workⁱ; this reached down to his heels: such a coat as this each one of his sons had^j. This was made of fine linen: and it was girded to him about his loins, with a needle-wrought girdle, of divers colours.

About this he put another coat, called 'the coat of the ephod^k,' because the ephod, being put upon this, did gird it. This coat was of all one stuff and colour; namely, of fine yarn died purple. This coat he put not on after the ordinary fashion of putting on coats, which were open before; but this he put on like a surplice, over his head; for it had a hole in the top, where-through he put his head; and this hole was edged about with an edging of the same stuff woven in, that the hole should not rent. At the skirts of this coat, were made pomegranates of linen and woollen of divers colours, and bells of gold; so that there were a bell and a

ⁱ כתונת תשבץ^j Exod. xxxix. 27.^k מעיל האפוד

pomegranate, a bell and a pomegranate, round about. This coat was not so long as the under-coat; for then the bells would have drawn on the ground, and would not have been heard; which to have missed had been death to Aaron: this represented to the priests, that the sound of good doctrine, and fruit of good living, must always be about them, as these bells and pomegranates. This coat also did fitly resemble Christ's human nature:—First; As this was of one stuff without mixture,—so that, without corruption. Secondly; As this was put on after an extraordinary manner,—so Christ put on humanity, by an extraordinary conception and generation. Thirdly; As was the edge about the hole to keep it from renting, such was the inseparable union of Christ's two natures. Fourthly; As were the bells and pomegranates, such were his life and doctrine.

SECTION XLVI.

High-priest's Ephod.

ABOVE this he put 'the ephod^l;' the materials of which were fine yarn, or threads, died blue, and purple, and scarlet; and with every thread of these, was twisted a thread of gold, fitly showing the purity and holiness of the priest in every action: as also most fitly resembling the lustre of the Deity shining in each of Christ's human actions.

The word 'ephod,' doth generally signify any thing, that girdeth a man; so the word originally signifies. More particularly, it betokens garments or other things used in divine service. So Samuel ministered before Eli, in a linen ephod, or a linen coat girded to him. So David, when he brought up the ark to Jerusalem, being desirous to be as priest-like as he might, he was clothed with such a garment,—a linen ephod. So the abomination which Gideon made, is called an ephod^m; because he made it to resemble that ephod, which he had seen upon the high-priest at Shiloh. Most especially, the ephod signifies the upmost garment of the high-priest, when he served at the altar, or tabernacle. The form of this was somewhat like the aprons, which some workmen wear, tied over their shoulders and covering their breast. Such was this,—a rich piece of stuff, of the materials before named, the breadth of the priest's breast; at either side, it

^l אֶפֹד.

^m Judg. viii. 27.

had a shoulder-piece of the same piece, which went over the priest's shoulders, and were fastened behind one to another. Before his breast, the piece came down to his paps; and there was the lower edge of it, upon which was woven a piece to gird it withal, of the same stuff and piece,—so that it was girded over his paps, or heart; whence Johnⁿ speaketh, when he saith, he saw Christ girded about the paps with a golden girdle. Upon the shoulder-pieces were two precious stones, set in ouches^o of gold; one on the one side, and another on the other. The stones were שהם or beryl, vulgarly onyx,—the stone, which, among the twelve, belonged to Joseph. In these two stones were engraven the names of the twelve tribes of Israel,—six on one, and six on another.

Thus, when the priest appeared before the Lord, he bare the charge of all Israel upon his shoulders: a full resemblance of Christ.

Upon the shoulder-pieces, likewise, were two bosses of gold, near to these stones,—unto which the gold chains, that tied the breast-plate to the ephod, were made so fast, that they might not part one from another. Thus was the curious work of the ephod, with its girdle and other appurtenances, a full signification of the preciousness, and yet heavy charge, of the priesthood.

SECTION XLVII.

The Breast-plate.

UPON the ephod was the breast-plate fastened; it was called 'the breast-plate of judgment^p,' because from it God answered by Urim and Thummim^q. The materials of this were the same that the ephods were; viz. fine yarn, or thread, of various colours, and a thread of gold twisted with each; which thread, woven together, made, as it were, cloth of gold. This breast-plate was of this cloth, of such a piece, as, when it was folded double, was a just square of a span every way. Thus, as the best part of all the tabernacle, viz. the most holy, was a perfect square,—so is the best piece of Aaron's garments. This piece was double, because of the weight of the stones in it, which required that it should be strong.

In this piece were twelve precious stones, set in four rows, three in a row, every stone bearing upon it the name of a tribe:—

ⁿ Apoc. i. 13.

^p חֶשֶׁן הַמִּשְׁפָּט.

^o "In fundis aureis:" Leusd.

^q Num. xxvii. 21.

First, 1. Reuben, 2. Simeon, 3. Levi.
 Second, 1. Judah, 2. Issachar, 3. Zebulun.
 Third, 1. Dan, 2. Naphtali, 3. Gad.
 Fourth, 1. Asher, 2. Joseph, 3. Benjamin.

SECTION XLVIII.

Of the Urim and Thummim.

THAT Urim and Thummim should be nothing but the name Jehovah written and put into the breast-plate, as some have held,—savours more of exorcism than a divine oracle. Or that the lustre or dimness of the twelve stones, should be the oracle, as others, is as strange a fancy as the former, if we consider the particulars of answers, that have been given; as, among others, that of David's, 'Whither shall I go?' the Urim answered, 'To Hebron.'

This impossibility others having espied, have averred that the Urim consisted of the names of Abraham, Isaac, and Jacob, and the twelve tribes; and that when a question was asked, the letters that served to give the answer, either rose up above the others, or else met strangely together, and made words to give an answer. But if the letter 'Teth' were to be spelled in the answer, where was it to be had?

Leaving, then, these and other conjectures, let us see what light the Scripture will give us concerning these things.

First; Urim and Thummim were not two things, but one and the same thing; and for this reason, they are called sometimes by a single name^p.

Secondly; The stones in the high-priest's breast-plate, are called the Urim and Thummim^q.

Thirdly; When God answered by Urim and Thummim, the answer was not given by any appearance in these stones, but by the mouth of the priest^r.

Fourthly; The priest, when he was to receive his answer, was to have the ephod on^s.

Lastly; The priest, when he was to receive an answer, stood before the ark^t.

The manner, then, of inquiring of the Lord by Urim and Thummim, was thus:—

The things, to be inquired of, must be of weight and

^p Num. xxvii. 21. 1 Sam. xxviii. 6, &c.

^q Exod. xxviii. 30.

^r Num. xxvii. 21.

^s 1 Sam. xxiii. 9.

^t Judg. xx. 27, 28.

generality : for the stones represented the judgment of all the people^u; therefore, the inquiry, by them, must concern the general. Such was the general question at Shiloh^v; “Who shall first set upon the Canaanites?” Such was that of all Israel : “Shall I go up against my brother Benjamin?”^w and divers others.

When such a scruple was to be resolved, it was told to the high-priest, what he should ask. So did David wish Abimelech, the high-priest, at Nob, to inquire, whether his journey should prosper^x. So did the Danites to the feigned idolatrous high-priests^y. The priest, knowing what to ask, put on the ephod and breast-plate, which hung inseparably at it. This do David’s words mean, when he saith to Abiathar, the priest, “Bring hither the ephod^z.” And for this it was, that Abiathar made sure of the ephod, when he fled from bleeding Nob^a. Without the stones on his breast, the priest inquired not : for the stones represented Israel ; and when the priest brought them before the Lord, he brought, as it were, Israel and their matters before him. To go without these, was to go without his errand. If Saul’s conscience could have told him of no other cause, why God would not answer him, as it might many,—yet he might see this to be one reason undoubted ; viz. because, though he had the ark near him, yet had he neither high-priest nor ephod ; and seeing his cross in this, that he could not be answered, his conscience might tell him what he did, when he slew the priests of the Lord.

When the priest knew what to inquire about, and had put on these habiliments, he went and stood before the ark of the Lord, and inquired about the matter : and the Lord answered him from off the propitiatory, from between the cherubims ; and so the priest answered the people. Now, there was some difference in the priest’s manner of inquiring, according to the situation of the ark : when the tabernacle was up, the priest went into the Holy place, and stood close by the vail, which parted the Holy from the Most Holy, and there inquired ; and God, from between the cherubims, which were within the vail, gave him an answer.

But when the tabernacle was down, or the ark distant from the tabernacle, travelling up and down, then did the priest

^u Exod. xxviii. 30. ^v Judg. i. 2. ^w Judg. xx. 23. ^x 1 Sam. xxii. 10.

^y Judg. xviii. 5. ^z 1 Sam. xxiii. 9. ^a 1 Sam. xxiii. 6.

in his robes stand before the ark, as it stood covered with the curtains; and inquired, and the answer was given him, in behalf of Israel, whom God saw on his breast. For this reason, the stones, for whose sakes the 'perfect light' of resolution was given, are called the 'perfect light,' or 'Urim and Thummim;' and the answer given from the priest's mouth, is called 'the answer by Urim and Thummim.'

David once inquired of the priest, having the ephod, but wanting the ark; and God answered him, and showed, that God was not bound to means. On the contrary, Saul once inquired of the ark, wanting the ephod, and God answered him not; showing him, how God honoured his priests, whom Saul had dishonoured, even to the sword.

Thus have we seen the breast-plate's form, richness, and glory. Form, four-square, a span every way: the richness, it was set with twelve precious stones: the glory, that for the sake of these stones,—that is, for their sakes whose names these stones bare,—God revealed secrets to his people. See this breast-plate fastened to the ephod, and you see Aaron, the high-priest, arrayed in his glorious garments. At each corner of the breast-plate, was a golden ring fastened. On the upper side of the piece, just upon the edge, was laid a little golden chain; which ran like an edging lace upon the edge, and was brought through the two rings, which were at either corner one, and the ends of the chains were made fast to bosses or loops of gold, which were on the shoulder-pieces of the ephod by the onyx stones. At the lower edge of the breast-plate, was an edging chain, carried just in the same manner that the other was, through two gold rings, and the chains tied to the embroidered girdle of the ephod, as the other were to the shoulder-pieces. Breast-plate and ephod might not be parted, no more than might the staves and ark.

SECTION XLIX.

The Erection of the Tabernacle.

IN the year of the world 2514, which was the second year current of Israel's departure out of Egypt, in the month Abib, or the first month 'stylo novo,' in the first day of the month, Moses set up the sanctuary under mount Sinai; and this was the manner of his setting it up:—

He laid the silver-foundations in their ranks; and in

them he set up the planks, and strengthened them with the five bars, linking them also together at the top with a golden hasp. He set up the four pillars in the house, whereon to hang the vail; and the five pillars at the east end, whereon to hang that vail also. He set the ark in the Most Holy place, hanging up the vail before it. In the Holy place he set the table and showbread on the north side, and the candlestick on the south, and the altar of perfume just in the middle betwixt them: and, at the east end, he hung up the vail, to keep these things from vulgar eyes.

The altar and laver he set up before the entrance, and encompassed them, and the tabernacle itself, with a pale of hangings round about.

Thus was the sanctuary erected, and was lovely to them that beheld it, being the glory and the strength of Israel. Then did the cloud of glory flit from off the tent of Moses, and lighted upon the sanctuary, and dwelt there more gloriously than on the other.

And thus endeth Exodus in a cloud, under which we are to look for a more perfect tabernacle, not made with hands, nor of this building, in which the Godhead should dwell bodily.

II. Cum historia Ecclesie describenda erat, primum requirebatur dignum, quomodo ea origines haberet. Quod si fiat, reperiretur causa, inquam mundi totum, una cum ipso mundo semper habitaret, et ad finem ejus duraturum.

III. Conveniens erat, ut ne per hominum blasphemiam divina justitia, in plantandis et transplantandis populis, et radicibus aut fundandis aut eradicandis, traduceretur, (varia enim hominum exempla in historia Ecclesiastica producenda erant) cognosceri ex prima mundi origine, terram esse Domini, qui eam condidit, et ipsi in ea, quae sua sunt, licentiam esse facere quod lubet.

IV. Latius denique mundi ejus finem indicat, ut si re-

* This is the sixteenth of the twenty-two posthumous tracts, which form the third volume of Leighton's edition.

* Rom. I. 20.

DE
CREATIONE*.

§ I.

*Quare in S. Scriptura Creationis prius Mentio fiat, quam
Rerum aliarum.*

I. PRIMUS gradus cognoscendi Deum est per creaturas; et primum, quod de Deo cognoscitur, ejus est æterna 'potentia et divinitas^a.' Hinc Sacræ Literæ meritò initium capiunt ab historia creationis, ut inde ejus liqueat potentia; et per totam illam historiam passim eo utuntur nomine, quod ejus divinitatem exprimit. Nomen ejus 'Elohim,' quod forma pluralis, constructione singularis numeri est, et significatione 'Potentem' designat, nos mysterium Divinitatis et æternam ejus potentiam edocet. Et creatio ipsa,—quæ, si qualitatem respicias, admirationem nostram meretur,—si ordinem, undiquaque pulchra,—si denique perfectionem, omnimodo excellens est,—declarat, quæ sit magnitudo, sapientia, et bonitas ejus, qui eam produxit.

II. Cum historia Ecclesiæ conscribenda erat, primùm requirebatur inquiri, quando ea originem sumserit. Quod si fiat, reperietur eam, tanquam mundi animam, una cum ipso initium suum habuisse, et ad finem ejus duraturam.

III. Conveniens erat, ut ne per hominum blasphemiam divina justitia, in plantandis et transplantandis populis, et nationibus aut fundandis aut eradicandis, traduceretur, (varia enim horum omnium exempla in historia Ecclesiastica producenda erant) cognosci ex prima mundi origine, terram esse Domini, qui eam condidit, et ipsi in iis, quæ sua sunt, licitum esse facere quod lubet.

IV. Initium denique mundi ejus finem indicat, sic ut re-

* This is the thirteenth of the twenty-one posthumous tracts, which form the third volume of Leusden's edition.

^a Rom. i. 20.

trospicientes ad initium, ejus finem prospicere et expectare doceamur ex eo ipso, quod initium suum habuit, et ex creatione concludere possimus resurrectionem; siquidem is, qui nos creavit ex nihilo, indubiè nos, quando aliquid sumus, excitare potest.

§ II.

OPERA PRIMÆ DIEI.

Cælum et Terra.

OMNIPOTENS Trinitas, ab omni æternitate in et secum habitans, prævidens bonum esse seipsam cum creaturis communicare, in principio omnium rerum creavit cælum et terram, centrum et peripheriam simul et semel, ex nihilo^a.

Cœli creati sunt quoad suam substantiam, formam, et ordinem perfecti; terra autem, in primo creationis suæ momento, carebat suâ pulchritudine, ornatu, et perfectione; sed aquis ad summitates montium usque tegebatur; et in vasto illo vacuo, inter convexam superficiem aquarum et concavum cœli, erant tenebræ. Cœli porrò Spiritu Dei in gyrum circa inferiorem globum terræ et aquarum movebantur, ab eo instanti, quo erant creati.

Nubes.

EODEM instanti nubes una cum cœlis creatæ sunt, plenæ aquis, quæ, ut in eorum concavitate suspensæ, una cum iis movebantur.

Per nubes has non illæ intelligendæ sunt, quæ exhalationibus suum ortum debent, cujusmodi quotidie in aëre agitatae conspicimus; sed illæ, quæ ‘cataractæ,’ ‘abyssus, et ‘fenestræ cœli’ denominantur, et ad promovendam justam humani generis deletionem in universali illo diluvio apertæ sunt.

Has autem eodem instanti cum cœlis conditas fuisse, duabus his rationibus innixi, credimus. 1. Quia, in enumeratione operum secundæ diei, mentio fit aquarum supra expansum, et quæ infra expansum erant. 2. Quia David^b Deum ‘in aquis cœnacula sua contignasse’ dicit, indicans has nubes quasi ipsum cœli fundamentum esse. Unde colligitur distinctione harum duarum mundi præcipuarum partium,

^a See page 71 of this volume.

^b Psal. civ. 3.

per aquas supra expansum ‘cœlum,’ et quæ infra expansum erant, ‘terram’ intelligenda esse.

Angeli.

UNA cum cœlis rectissimè supponitur creatos esse eorum habitatores et incolas Angelos, substantias intelligentes, ut cum Deo communionem habere possent. 1. Enim Deus ipse^c pronunciat stellas matutinas et filios Dei, quo nomine excellentes hæ creaturæ indigitantur, cecinisse, ac vociferatas fuisse, eo tempore, quo terræ lapidem angularem jaciebat. 2. David insuper^d eodem ordine locat Angelos et primam cœlorum extensionem.

Creationis Angelorum nulla apud Mosen fit mentio, partim, quia ipsi propositum erat solum de rebus visibilibus tractare; partim, ne superstitiosi ex designatione temporis, quo creati sunt, inducerentur credere eos, qui creationis tantummodò erant spectatores, actores ipsos et causas efficientes ejus fuisse.

Lux.

POSTQUAM cœli in tenebris duodecim horas moti erant, dixit Deus, “Esto lux, et fuit lux,” videlicet in eo hemisphærio, in quo postea hortus Eden plantatus fuit (hujus enim respectu hæc historia conscripta est); illudque illustravit adhuc ad tempus duodecim horarum, sensim cum motu cœlorum descendens ad alterum hemisphærium, Edeni oppositum, quod itidem ad duodecim horarum tempus illustrabat, unde in illa mundi parte primus dies naturalis, viginti quatuor horis constans, ortum suum habuit.

Etenim 1. mundum æquinocitii tempore conditum esse omnibus indubium est, quanquam ab aliquibus in dubium trahatur, an æquinocitium illud fuerit vernum, an autumnale; illo autem tempore æquales erant dies et nox, quælibet earum constans horis duodecim: et nox die erat prior, sæpius enim repetitur vesperam et mane constituisse diem; unde absque ulterioribus argumentis facilè evincitur, universum mundum duodecim horas latuisse in tenebris, prius quam ulla ejus pars luce gaudebat, quanquam ad hanc sententiam confirmandam plura adduci possent. 2. Tres primi dies, qui non sole, sed luce solum collustrabantur, necessariò commensurari debent ad eundem modum et eandem mensuram,

^c Job, xxxviii. 7.

^d Psal. civ. 2—4.

juxta spatium et locum lucis, quo dies sequentes definiti sunt ab iis, quibus solem conspiceri dabatur; secus enim exactam non possumus assignare hebdomadam, seu sex aut incluso Sabbato septem dies. Post conditum solem, dies lucem et tenebras habebant ad æquale spatium, ac eodem modo præcedenti triduo fuisse necessario supponendum est. Insuper certum est solem conditum solummodò eodem tempore illuminasse hemisphærium alterum, prout adhucdum eodem modo se habet. Unde itidem necessariò supponendum est eodem modo terram præcedenti triduo illuminatam fuisse; secus enim Moses incommodè dies ceu æquales enumerasset, si fuissent inæquales, et sol jam recens conditus miram produxisset in creatis mutationem, si aliud dierum genus, quam antea locum habebat, consecutum fuisset.

Cætera desunt.

ITINERA* ET MANSIONES
ISRAELITARUM

IN EXITU EX

ÆGYPTO.

I.

EXOD. XII. 37.

Rameses.

REGIO, cognominata Rameses, Israelitarum Canaane adventantium primum erat in Ægypto habitaculum. Gen. xlvii. 2. Eadem quæ Gosen, [ibid. comm. 27.] dicitur. Erat autem Rameses primaria ejus regionis urbs. Extendebat se ea regio, juxta computum Aben Ezræ^a ultra ‘octo parsas,’ seu duo et triginta milliaria; attamen angustior erat, quàm ut vastæ illi multitudini, ad quam populus Israelis intra breve spatium, postquàm eò devenerant, accrescebat, commodum commorandi locum concederet. Hinc partim necessitas eos adegit, partim conversatio cum Ægyptiis, et communicatio cum eorum religione eos persuasit in medio Ægyptiorum sparsim suas sibi quærere habitationes. Interim, Deo sic dirigente et jubente, omnes undique circa tempus exitus sui versus Rameses confluxerunt.

Non possumus non Israelitici populi confluxum in Rameses circa id tempus, quanquam jam à longo tempore de sua liberatione planè præmonitus esset, inter miracula recensere, prout id a Judæis aliquot^b annotatum est. Tempore enim matutino diei Paschatis liquet Israeliticum populum

* This is the fourteenth of the twenty-one posthumous tracts of Dr. Lightfoot, which form the third volume of Leusden's edition.

^a פרסאות in Exod. xii. 29.

^b R. Solom. in Exod. c. 19.

suas in medio Ægyptiorum sparsas habuisse habitationes^c, ut et nocte proximè sequenti^d, at proximo mane inde proficiscebatur, et regione illa exhibat conjunctim. Mandatum illud, quod ipsi datum erat^e “ Ne exitote ullus è porta domus suæ ad matutinum usque,” præmonebat quidem, ne quis prius aliorum tenderet, quam periculum ab interfectore Angelo ea nocte cessasset,—et frænum unicuique injiciebat, ne pro solo lubitu domo exiret: nihilominus id ipsum non ita Israellem cohibebat, quin cessante plaga cædis primogenitorum, et exitum suum urgentibus Ægyptiis, animadverterit sibi, Jehovæ speciali providentia ad exitum vocante, licitum fuisse aliorum tendere, et locum generalis congregationis petere, etiam ipsissima nocte, uti legere est Deut. xvi. 1. Proinde exhibat sparsus ille populus sub ductu columnæ ignis, quam Deus ceu vexillum erigebat, in Rameses, ut illuc progrediretur, et in via ipsi lucem subministraret. Confer Matt. xi. 2. 9. Isai. xlix. 22.

LXX. Interpretes semel duntaxat Gosen cognominant Urbem Heroum^f.

II.

EXOD. XII. 37. NUM. XXXIII. 5.

Ramese profecti sunt Succothas.

REGIO Gosen sita erat in extremis finibus Ægypti versus Arabiam et Philistæorum regionem; unde à Septuaginta Interpretibus cognominatur Γεσέμ 'Αραβίας, Gosem Arabiæ. Et, teste Josepho, Philistæorum regio ὁμορος ἢ τῇ τῶν Αἰγυπτίων χώρα, ‘contermina erat regioni Ægyptiorum;’ illi videl. parti Ægypti, unde egressi sunt Israelitæ. Confer Exod. xiii. 17. Quin et 1 Chron. vii. 21, mentio fit hominum, qui è Philistæorum regione in Ægyptum descendebant, ut illorum pecora caperent. Præter memoratam Rameses in Ægypto, alia erat urbs, dicta Raamses^g, quæ quoad nomen et situm a nostra Rameses distinguenda; differunt enim Rameses et Raamses; et una distabat ab altera spatio quatuor et viginti milliarius, juxta dimensionem Aben Ezræ. Attamen LXX. utramque indigitant eodem nomine Παμεισση, et Targum Hierosolymitanum utramque cognominat פִּלוֹסִין, sive Pelusium; uti et Gen. x. 14, Pathrusim per Pelusiotas פִּלוֹסִין interpretatur.

^c Exod. xi. 1, 2.

^d Exod. xii. 31. 34, 35.

^e Exod. xii. 22.

^f Gen. xli. 29.

^g Exod. i. 11.

Hic igitur indubie Israeli occurrebat proxima via, qua proficiscerentur in terram Canaan, videlicet transeundo per terram Philistæorum: nam, teste R. Maimone^h, “Ægyptus Canaane per viam Askelonitarum non distabat, nisi octo dierum itinere.” Sed ibi verosimiliter bella et impedimenta expectanda erant: Philistæi enim non lubentes tam grandi multitudini transitum per suam regionem concessissent, quin et forsan Ægyptiis suppetias contra ejus impetum tulissent, ut qui ex eadem cum ipsis prosapia oriundi erantⁱ. Accedit et hoc, quod Deo pro et cum Israele multa in deserto peragenda erant, ob quam causam eum tecta via deduxit versus Sinai^j.

Populi Israelitici igitur prima demigratio Ramese erat usque ad Succoth, locum, qui, quod est verisimile, nomen hoc ab ejus castrametatione ibidem accepit: hic enim primum cœpit in tentoriis et tabernaculis in campis commorari, qui hactenus suis in ædibus fixa domicilia habuerant.

III.

EXOD. XIII. 20. NUM. XXXIII. 6.

Succothis profecti sunt Ethamum.

DEMIGRATIO hæc rectâ viâ, saltem quatenus extremitas rubri maris id permittebat, tendebat versus Sinai. Notandum enim eos jam fuisse in fine deserti Ethami, et egressos ex mari rubro in idem appulisse desertum^k.

Etham urbs, vel vicus ejus nominis, in ultimis Ægypti et Arabiæ confiniis fuisse videtur, unde proximè adjacens desertum nomen suum accepit, prout desertum Kadesh ab urbe ejus nominis denominatum est^l.

LXX. interpretes Ethamum subinde describunt hoc titulo: Ὀθὼμ παρὰ τὴν ἔρημον. i. e. ‘Othom juxta desertum^m:’ subinde: Βουθὰν ὃ ἐστὶ μέρος τι τῆς ἐρήμου. i. e. ‘Buthan, quæ pars est desertiⁿ,’ quasi spectans Arabiam, non Ægyptum.

IV.

EXOD. XIV. 2. NUM. XXXIII. 7.

Ethamo profecti sunt in Hahiroth.

CUM Ethami castrametati essent, pervenerant ad rubri maris extremitatem, et inde recta via juxta illud potuissent

^h Hal. Kidosch. cap. 5. 10.ⁱ Vide Gen. x. 13, 14.^j Conf. Exod. iii. 12. et xv. 3.^k Num. xxxiii. 8.^l Num. xx. 16.^m Exod. xiii. 20.ⁿ Num. xxxiii. 6.

proficisci in desertum illius nominis. Verum Jehova eos reducebat in Ægyptum, et quidem in eam partem, ubi periculo, quod sibi à Pharaone metuendum erat, magis subjecti et proximiores erant, quam quidem antea in Gosen. Atque ob eam causam Jehova eos in hoc statu non solum sinebat sequi ductum columnæ nubis (obliquum enim hoc iter obedientiæ suæ, quam hujus ductui debebant, facile remoram injicere potuisset), sed expresso mandato horum proficisci jubebat, indicans se majorem ea occasione Ægypto calamitatem immissurum.

Castrametatio eorum in Hahiroth (sic enim denominatur Num. xxxiii. 8. ubi LXX legunt Εἰρώθ, sed in Exodo Ἐπανάλις, et in Versione Chaldaica חִירְתָא) fuit hujusmodi. Ab extremitate maris rubri, ubi Ethami castrametati fuerant, juxta litus dicti maris profecti sunt in hunc locum, ubi tandem demorabantur, habentes ab una parte rupes seu montes Hiroth, ab altera Baaltsephonem, pone se Migdolum, civitatem Ægypti, et præ oculis suis mare rubrum.

Hahiroth, vel Hiroth, Rabbi Salomoni^q creditur esse ipsa urbs Ægypti Pithom, cujus mentio fit Exod. i. 11; “sed quæ jam nominatur Hiroth, quoniam liberati erant;” et proxima fuisse illi urbi, quam sub jugo servitutis degentes ædificarant. Verum additamentum vocis ‘Pi,’ quod nominibus propriis urbium non solet præfigi, per Hahiroth aliud intelligere jubet, videlicet Pihahiroth fuisse summitatem vel fauces montis, e cujus regione, inter illum et Baaltsephonem, Deus eos castrametari jussit.

Baaltsephon ab omnibus creditur fuisse templum aliquod in honorem Idoli, quod adeo celebre erat, ut locus proxime adjacens inde nomen suum traxerit, pene eodem modo, quo Baal-peor, de quo Judæi varia referunt, quibus enumerandis non immorabor, nec lectori negotium facessam.

Hæc deviatio populi Israelitici versus Hahiroth turbas in Ægypto movit: nam quamdiu iter recta in desertum instituebatur, credebant Ægyptii eos in desertum ire Deo suo sacrificatum, ac eo peracto reversuros, in quem finem iis pretiosa sua vasa commodato dederant. Verum videntes eos aliam inire viam, concludebant eos fugam meditari. In eum sensum intelligendum est comma 5. capitis xiv. Exodi: “Nunciatum erat Regi Ægypti populum hunc fugere.”

^q In loc.

V.

EXOD. XIV. 22, &c.

Transitus Populi Israelitici per Mare rubrum.

Non minus incertum est, ob quam causam Hebræis mare hoc ים סוף, quod in omnibus aliis occidentalium linguis ‘mare Rubrum,’ appelletur. Conjecturæ pro hac et illa denominatione sunt variæ, quas omnes adducere tædiosum foret. Lectori solummodo paucula delibanda proponam, de cætero quid de eo sit disquisitioni ejus relinquam, et sic transitum faciam ad id, quod nos propius concernit, videlicet ad chorographicam observationem itineris Israelitarum per medium istius maris, et quam post illum transitum viam in deserto institerint.

Putarunt aliqui mare hoc denominatum fuisse ‘Suph,’ quasi Soph, quod illic terra finiatur et terminum habeat. Hæc opinio ab Aben Ezra^r citatur, sed simul rejicitur; attamen plus sub hac significatione latet (dummodo constructio harum vocum satis esset congrua), quam quidem ab eo fuit observatum, speciatim, si hoc nomen ים סוף tam longe et late se extenderit, quam quidem nomen maris Erythræi, juxta observationem Stukkii^s in Arrianum: “Nam ut ab Arriano, inquit, ita à Veteribus quoque maris Erythræi nomen latius, non modo pro Arabico et Persico sinu, verum etiam pro universo mari Indico et Orientali usurpatum fuit,” &c. Arrianus enim in suo ‘Periplo,’ seu ‘Circumnavigatione,’ sub nomine Rubri maris comprehendit mare Troglodyticum, Arabicum, Persicum, et Indicum.

Alii, qui vocem hanc interpretantur ‘finem,’ hoc mare ים סוף admodum contrahunt, sic ut non denotet vastum illum oceanum, de quo modo mentio facta fuit, sed solummodo sinum aut par temmaris, quæ, ex oceano se effundens, à terræ crepidinibus ulterius progredi impeditur.

Nec desunt alii, qui vocem סוף interpretantur ‘tempestatem:’ ac revera, סופה subinde in Scriptura usurpatur ad denotandam tempestatem. Hi mare hoc ים סוף denominatum volunt eo sensu, quod tempestuosum, et sævis tempestatibus subjectumsit.

Sed, juxta communem significationem vocis סוף in lingua Hebræa, ים סוף reddi debet ‘mare algosum,’ plenum juncis et

^r In Exod. xv.^s Guil. Stuck in Arriani Periplus.

scirpis; his enim quam maxime mare hoc abundabat^t; præsertim cum ex his naves conficiebantur, quibus hoc mare transnavigari poteratⁿ: quo sensu locus Isai. xviii. 2, intelligi solet.

VI.

EXOD. XV. 22. NUM. XXXIII. 8.

Castrametatio Maræ.

A MARI rubro Israelitæ progrediebantur in desertum Shuris, euntesque triduo per illud desertum non inveniebant aquam, inde perveniebant Maram. Shur Exod. xv. 22, in libro Numerorum xxxiii. 8, vocatur Etham. Forsan, ut ait Aben Ezra^v, duæ erant in deserto civitates cognomines, altera versus Ægyptum, altera in partibus Arabiæ et Canaanis^w. Shur Chaldæis vertitur חגרא. Græcus Scholiastes reddit τοίχος, vel ἐνδυσμός. Hieronymus^x inquit; “viam istam ducere in Ægyptum.” LXX Interpretes in Num. xxv, אֶתֶם Etham vertunt Αὐτοί, hoc est, ‘Etham;’ et Marah exprimunt Μερρᾶ, et Πικρία, id est, ‘amaritudo.’

Aquæ, quæ hic salsæ seu amaræ erant, dulces factæ sunt injecto ligno^y.

In daginem suam meretur, quid per iter unius diei intelligendum sit, quando dicitur: “Euntes triduo per illud desertum non inveniebant aquam^z.”

Nec minus, quodnam illud fuerit ‘statutum,’ quod ‘Deus Israeli imposuit Maræ^a.’

VII.

EXOD. XVI. 1. NUM. XXXIII. 9.

CASTRAMETATIO ad aquas Elimorum.

VIII.

EXOD. XV. 27. NUM. XXXIII. 10.

Ad mare rubrum.

IX.

EXOD. XVI. 1. NUM. XXXIII. 11.

In deserto Sinis יַם־סִין.

^t R. Salom. in Exod. xiv.^u R. Saad. ap. Kimch. in loc.^v In Exod. xv.^w Confer Gen. xvi. 7.^x In Gen. xvi.^y Exod. xv. 25.^z Exod. xv. 22.^a Exod. xv. comm. 25.

X.

NUM. XXXIII. 12.

ITER Israelis è deserto Sin Dophkam.

XI.

NUM. XXXIII. 13.

INDE Aluschum.

XII.

EXOD. XVII. 1. NUM. XXXIII. 14.

INDE Rephidimos.

XIII.

EXOD. XIX. 2. NUM. XXXIII. 15.

HINC in desertum Sinai.

XIV.

NUM. XI. 34. et XXXIII. 16.

HINC Kibroth-Thaavam.

E regione montis Sinai commorabantur spatium totius anni, exceptis diebus decem. Nam primo die mensis tertii ab egressu Israelis ex Ægypto pervenerunt in desertum Sinai^b; ac vigesimo die mensis secundi, secundi itidem anni, inde proficiscebantur^c, itinere tridui in deserto Paranis^d, ad montes Emoræorum^e, et castrametati sunt Kibroth-Thaavæ. Hîc electi sunt LXX Seniores, quibus à Deo spiritus prophetiæ donabatur; ibidem etiam coturnicum ingens multitudo populo mittebatur, cujus pars magna, carne adhuc indentes nondum exesa, plagâ à Jehova percutiebatur^f.

XV.

NUM. XI. 35. et XXXIII. 17.

Kibroth-Thaavâ Hazerothas.

SUBSTITERUNT Hazerothis; ubi Mirjam lepra inficitur ac sanatur^g.

^b Exod. xix. 1.^c Num. x. 11.^d Num. x. 12. 33.^e Deut. i. 19.^f Num. xi. 16, &c.^g Num. xii. 10. 15.

XVI.

NUM. XII. 16.

Hinc in desertum Paran. Videl. Kadeschum.

Num. xiii. 26. Deut. i. 19.

Vel Rithmam. Num. xxxiii. 18.

DISTABAT Sinai Kadescho itinere undecim dierum^h. Horum undecim dierum ad minus octo consumeantur in deserto Paran. Prima enim eorum castrametatio a monte Sinai trium dierum itinere distans erat in hoc desertoⁱ. In eodem etiam deserto erat eorum mansio Kades-Barnæ^j. Quod si ritè observetur, facilis erit solutio dubii, quod hîc moveri posset, hoc modo : Prima eorum castrametatio, postquam à confinio montis Sinai discesserant, erat in deserto Paran^k, in Kibroth-Thaava. Inde proficiscebantur Hazerothas, quod, Num. xii. 16, sic exprimitur : “ Postea verò profecti Hazerothis, castrametati sunt in deserto Paran ; ” quorum verborum hic sensus est : “ Castrametati sunt adhucdum in deserto Paran.” Unde liquet, quam vastum hoc fuerit desertum, videlicet octo dierum itinere longum.

Tempus, quo loca hæc peragrarunt, dicitur fuisse à vicesimo die mensis secundi^l, ad usque dies præcocium uvarum^m. Mirum fortasse videri posset, cur R. Salomonⁿ tempus hoc assignet fuisse septimum et vicesimum mensis Sivan, nisi concipias eum de hoc subjecto ex propria fuisse locutum ratiocinatione ; quæ sane ipsi propria, ac proinde nulla est : quare lectorem eâ recensendâ non morabor, sed eum ad sua, quæ in Deut. i. 2. commentatus est, verba remitto.

Huc cum profecti essent, venerunt ad montana Amoritarum, fines regionis, quam Deus ipsis in possessionem promiserat^o ; unde conveniens judicabant in terram promissam exploratores, qui terram illam pervestigarent, ablegare^p, cui petitioni Jehova annuit^q, utut ea mundanam prudentiam et incredulitatem sapere videretur.

Disquiritur, an hæc castrametatio Kadeschi-Barnæ eadem sit cum illa, qua castra facta sunt Rithmæ^r. Affirmativam tuentur Judæi. Sic judicat R. Salomo, et Baal-Turim in Deut. xxxiii.

* * * *Quæ hîc ab Auctore secundâ curâ indubiè addenda et supplenda fuissent, in M.S. desiderantur.*

^h Deut. i. 2.ⁱ Num. x. 12. 33.^j Num. xiii. 26. Deut. i. 19, &c.^k Num. x. 12.^l Num. xii.^m Num. xiii. 20.ⁿ In Deut. i.^o Deut. i. 22.^p Deut. i. 22.^q Num. xiii. 1.^r Num. xxiii. 18.

DILUCIDA,*

FACILIS ET BREVIS

EXPOSITIO QUATUOR PRIORUM CAPITUM

PROPHETÆ HOSEÆ.

PRÆLOQUIUM.

SUB ductu Hoseæ Israel terram Canaan ingressus est^a. Alius erat Hoseas, quo regnante, Israel captivus abductus est in Assyriam^b. Nec incongruum erat tertium induci Hoseam, qui Israeli suam erga priorem et divinum ipsis per illum collatum beneficium ingratitude exprobraret, et horrendam calamitatem sub posteriori imminentem prænunciaret.

Prophetia ejus tam Israelem, quam tribum Judæ spectabat, ut et quæ de adultera ejus uxore commemorantur, cujus quidem connubium tam sancto Prophetâ indignum, attamen vitia tam impii populi repræsentare apta nata erat.

An pater Hoseæ Beerī etiam Propheta fuerit, nec inquirere necessarium, nec certò asseri ullo modo potest.

Locus habitationis Prophetæ nostri erat in Juda, forsan Hierosolymæ.

Prophetia ejus quoad stylum et sensum non est uniformis : est enim subinde largus et facilis, subinde verò brevis et difficilis. Sensus itidem interdum gratus, mox rursus comminationibus refertus et acerbus est.

Caput IV. Evangelii S. Johannis divinus hujus prophetiæ est commentarius, qui ipsum Servatorem nostrum habet autorem.

CAP. I. vers. 2, 3.

“ Assume tibi uxorem scortum,” &c.

PROPONITUR hic parabola : Gomer ‘filia Diblajim’ nominatur, sive ea fuerit, sive non ; si prius, fuit ea famosum eo

* This is the fifteenth of the twenty-one posthumous tracts of Dr. Lightfoot, which form the third volume of Leusden’s edition.

^a Numb. xiii. 16.

^b 2 Reg. xvii. 1—6.

tempore scortum; sin posterius, nomina hæc usurpantur respectu ejus, quod significant: nam ‘Gomer bath’ (filia) ‘Diblajim’ dicitur, quo alluditur ad pravitatem et corruptionem ficuum. Confer Jer. xxiv. 3.

Eodem modo Servator noster in parabola mendicum inducit, Luc. xvi. 20: sive quod, eo tempore, miser mendicus nomine Lazari notus erat; sive quod respexerit vim hujus denominationis: Lazarus enim idem est, ac si dicas, ‘Deus juvet me,’ vel, ‘Deus meum est adjumentum,’ nomen tam aptum mendico, quam quod maxime.

Vers. 4.

“Voca ejus nomen Jezreelem: nam adhuc paulisper,” &c.

SPECIALIS hæc est prophetia, concernens interitum domus Jehu, quæ post duos et viginti annos præter propter impleta est, quod temporis spatium sub nomine “adhuc paulisper” indigitatur. Eodem modo, quo quadraginta anni a resurrectione Servatoris nostri ad destructionem Hierosolymæ vocantur ‘breve spatium,’ Psal. xi. 12.

Ibidem.

“Faciamque, ut cesset regnum in domo Israelis.”

POST mortem Jeroboami inter-regnum erat, seu vacabat thronus Israelis viginti duorum annorum spatio. Ab eo tempore regnum cœpit cessare, quod post mortem, proximè succedentis Regis, Zachariæ in linea Jehu planè defecit. Familiæ Jehu promissa erat successio in regimine ad illud tempus usque. Hoc verò elapso, ‘arcus Israelis’ confractus est: populus enim dubius erat, quis in Regem adoptandus.

Ibidem.

“Animadvertam cædes Jezreelis in domum Jehu.”

QUÆRI hîc potest, quænam hæc sit cædes Jezreelis, quam in domum Jehu se animadversurum Deus minatur. Resp. Sanguis domus Achabi effusus per Jehu, quod quidem jussu Dei perpetratum fuit; attamen quoniam non recto et sincero corde id factum fuit, sed absque respectu jussi divini, merito ipsi tanquam cædes imputatur.

Vers. 5.

“Frangam arcum Israelis propter vallem Jezreelis.”

QUOD factum inito prælio : Sallum enim filius Jabesi in conspectu populi Zachariam interfecit^d.

Vers. 6.

“Voca nomen ejus Lo-ruhama.”

“ABSQUE misericordia.”—Prophetia et parabola hæc decem tribus Israelis spectat, quarum causam Deus miserbatur tempore Jeroboami^e; verum ab eo tempore earum amplius misereri nolebat, sed eas funditus delere.

Vers. 7.

“Domus autem Jehudæ miserebor, eosque servabo non arcu,” &c.

Hoc impletum est partim in diebus Hiskiaë, quando Assyriorum exercitus per Angelum ingenti clade affectus est^f; sed plenè in adventu Christi.

Vers. 8.

“Ablactavit Lo-ruhamam.”

DELETA domo Jehu, brevi post tempore Israel captivus est et interiit; Juda autem non tam subito post destructum Israelem eandem sortem subiit. Itaque Jezreelis ablactatio non citatur ante nativitatem τῆς Lo-ruhama, sed ante nativitatem τοῦ Lo-ammi.

Vers. 9.

“Vos estis non populus meus.”

HÆC prophetia spectat tribum Judæ; unde colligitur Hoseam in tribu ista vixisse: secus enim viris Judæ non potuisset dicere, “Vos non estis populus meus.”

Vers. 10.

“Numerus filiorum Israel par erit arenæ maris,” &c.

‘FILII Israel’ intelligendi eo sensu, quo ‘filii Abrahami^g,’ non secundum carnem, sed secundum fidem. Judæi, qui hunc versum aiunt cum præcedenti tam propè junctum,

^d Vide 2 Reg. xv. 10.
^f 2 Reg. xix. 35.

^e 2 Reg. xiv. 26, 27.
^g Matt. iii. 9.

et tam longè quam possibile disjunctum esse, nullos nisi secundum carnem Israelitas agnoscunt; de quibus tamen hic versus non loquitur, sed de iis, qui secundum fidem sunt; ac innuit Deum, quando Israel futurus esset ‘Lo-ammi,’ ‘non populus meus,’ sibi aliunde, vel ex ipsis Gentibus, de Israelitis provisurum esse^h.

Ibidem.

“Eritque pro eo, quod dicitur istis,” &c.

CONTINUAT Propheta his verbis loqui de ‘conversione gentium,’ quæ in Babele erant ‘Lo-ammi,’ ‘non populus meus,’ sed filii hominumⁱ; sed vicissim ibidem in numero populorum Dei recensebuntur.—Sic Psal. lxxxvii. 4: “Memorabo Babylonium apud” seu “inter eos, qui me cognoscunt;” et 1 Pet. v. 13, mentio fit ‘Ecclesiæ in Babylone’ cum “Judæis,” id est, æque ac Judæi, “electæ.” Vide notas in Gen. xi.

Vers. 11.

“Tunc filii Judæ et Israelis una congregabuntur,” &c.

“QUANDO plenitudo gentium introierit, totus Israel servabitur,” verba sunt Pauli^k. Hoc tempus Prophetia hac innuitur, testantibus idipsum Judæis. Eveniet hoc (ait David Kimchi) sub Messia; nam ad templum secundum solum adscendunt Juda et Benjamin.

Ex collatione horum duorum postremorum versuum hujus capitis Paulo insinuabatur 1. Judæos conversum iri, postquam plenitudo gentium introierit. 2. Id in generalibus terminis concipiendum esse, ‘totus Israel servabitur.’—Hoc modo, vers. 10, nunciat Propheta “numerum Israelitarum parem fore arenæ maris, quæ neque mensurari neque numerari potest.” Exinde Apostolus ait “prius introituram esse plenitudinem gentium.”—Vers. 11; “Filii Judæ et Israelis congregabunt se una, et præponentes sibi caput unum adscendent è terra hac;”—hoc Apostolus exprimit, “Totus Israel servabitur.”—‘Totus Israel;’ sic includuntur etiam decem tribus, quæ, tempore secundi templi, ad Deum non reversæ sunt, sed revertentur sub Christo.

Hujusmodi sequelæ ex collatione versuum subinde à Judæis accuratè et commodè inferuntur. Exempli gratiâ,

^h Videsis Rom. ix. 25, 26.

ⁱ Gen. xi. 5.

^k Rom. xi. 25, 26.

Ex eo, quod apud Jesaiam proxime conjunguntur versus hi, videlicet c. x. 34; “Et circumputabit perplexa sylvæ ferro suo, denique Libanus ipse per magnificum casurus est:”—et c. xi. 1; “Nam prodibit virgula ex trunco succiso Jesse;” Talmud rectè concludit adventum Christi perniciem fore regni et civitatis Judæorum, qui sub nomine Sylvæ et Libani intelligendi sunt. Ejusmodi sequelam infert R. Salomo, de subselliis Sanhedrim, in Exod. xxi. 1, quæ respondet loco Luc. ii. 46.

CAP. II. vers. 1.

“Dicite fratribus vestris,” &c.

ALLOQUITUR Propheta hîc Gentes, sive spirituales hos Israelitas, qui multitudine numerum arenarum maris æquaturi essent, postquam Lo-ruhama, Lo-ammi, Israel et Juda forent repudiati, q. d. “O vos Gentes, dicite fratribus vestris Judæis, et exhortamini eos, ut amoveant scortationes suas et adulteria sua è medio uberum suorum,” ut desistant ab abominationibus suis, et revertantur ad Deum. Sic Gentes concionabuntur Judæis, in medio ipsarum habitantibus, docebunt eos viam rectam, et retrahent eos ab iniquitate. Hæc autem exhortatio ipsis efficax erit conversionis suæ medium. Proinde Judæi eo tempore, quo essent convertendi, non possessuri erant mundanum aliquod regnum sub suæ nationis Rege, ut ipsi sibi somnia fingunt, sed vocabuntur ut mixtim inter Gentes degentes et dispersi. Unde conficitur congregationem illam, cujus capitis primi versu ultimo fit mentio, respicere unionem quoad religionem, non quoad locum, electionem capitis unius spectare unitatem fidei, et adscensum eorum è terra hac intelligendum esse non de mutatione loci, sed status et conditionis suæ. Quæ omnia alludunt ad Israelitarum exitum ex Ægypto, quando Ramesem confluebant, et Mosen sequebantur.

Ibidem.

“Ammi et Ruhama,” i. e. popule mi, et consecute misericordiam.

Sic denotatur Juda et Israel, ut liquet c. i. 11.

Quando Deus mentionem injicit misericordiæ suæ, qua eos dignatur, prior et horrenda particula nominis illorum ‘Lo’ rejicitur, et nunc sunt ‘populus meus et misericordiam consecuti.’ Locus huic parallelus citatur Matt. iv. 15, 16.

Ammi sive Juda priorem in enumeratione hîc habet locum, cum ‘Ruhama’ c. i. prius occurrebat: ratio est, quia prius rejiciebatur, sed Juda prius vocandus erat; huic enim Christus Evangelium prædicavit, manentibus adhuc decem tribubus in sua captivitate.

Præcedenti capite Juda et Israel, quasi singulæ personæ, quasi frater et soror, recensebantur; hic autem in plurali numero ‘fratres’ dicuntur et ‘sorores.’ Ratio est, quod tunc Israel et Juda unus erant populus, et in sua terra junctis finibus suas habebant sedes; hîc autem eorum fit mentio, quatenus inter Gentes erant dispersi.

Juda hîc venit nomine ‘Ammi’ in genere masculino, ad denotandum Judæ regnum masculinum; apud Ezechielem verò¹ Oholibah venit in genere fœminino, ad denotandum eum degenerasse et effœminatum factum esse.

Prophetia, quæ hoc versu occurrit, non habitura erat locum, nisi longo post tempore, videlicet circa finem mundi; interim Propheta ex officio, quod ipsi incumbibat, populum, qui tunc erat, sibi proponebat, illi tunc vigentia peccata exprobrat, imminentes pœnas minatur, et ad præsentem vitæ emendationem hortatur. Quæ omnia isto tempore eos aut non tangebant, aut apud eos non erant prævalitura; sed morigeris auribus excipientur, quando ultimis diebus Ecclesia Gentilium eo modo eos exhortabitur.

Vers. 2.

“Contendite cum matre vestra, contendite,” &c.

HACTENUS generalia prophetiæ hujus fundamenti loco substrata sunt, videlicet

I. Ruina domus Jehu, quæ tunc imperium tenebat.
Cap. i. 5.

II. Captivitas decem tribuum verbo asseritur, vers. 6.

III. Rejectio Judæ post aliquod intervallum, vers. 8, 9.

IV. Vocatio Gentium in locum ejus, vers. 10.

V. Vocatio Israelis et Judæ renovata, postquam Gentes introierunt, vers. 11.

Progreditur jam Propheta ad specialia, et ostendit, ob quam causam et quo pacto illi rejecti sint.

“Matre vestra.”—Hîc denotatur status Israelis, prout eo tempore erat. S. Paulus huc alludens de Ecclesia Christi-

¹ Cap. xxiii.

ana loquitur, tanquam de “Jerusalem, quæ sursum et nostrum omnium mater est^m.” Propheta inducit Ecclesiam Gentium, dicam scribentem Ecclesiæ Judaicæ, ut populus suo tempore degens ad hanc exprobrationem tanto magis animum adverteret; intendit enim Gentes introducere, quæ temporibus secuturis cum Judaica Ecclesia, cum respectu reformationis illius temporis, contenderent.

“Contendite, contendite.”—Bis idem repetitur, vel ob efficacem et vehementem expressionem; vel quia duo erant, quibus hoc contendere injungitur, Israel videlicet et Juda.

“Quod non est uxor mea,” &c.—Deus Israelem sibi desponsaverat, inito fœdere, in deserto, quando eum ex Ægypto educebatⁿ. Sed defectio ejus ab ipso, quasi adulteræ à suo marito, causa erat, cur eam itidem deseruerit^o.

“Ut amoveat scortationes suas à conspectu suo.”—Intellige scortationes tam carnales, quam spirituales: utriusque enim rea erat^p. Sed præcipuè Propheta respicit impudicitiam spiritualem, sivei dololatriam; ut in sequentibus, ubi de ejus amasiis loquitur, liquet.

“Scortationes suas et adulteria sua.”—Si hæc duo considerantur ut gradus impudicitiae, prout scortatio vel simpla vel dupla dicitur, tunc his denominationibus differentia idololatriæ ab hoc et illo perpetratae innui videtur. Juda quidem colebat idola, attamen non tam plenarie nec continuo, ut quidem decem tribus, quæ sese iis planè dediderant; ita ut Juda quidem scortaretur, quod malum; sed Israel adulterabatur, quod pejus erat, posito quod voces hæ hanc admittant differentiam. Secus, si voces hæ idem significant, repetitio illorum criminis aggravationem indicat.

“A conspectu suo.”—Religio facies seu conspectus est Jacobi^q. Hanc corruperant, ad modum scorti, quod faciem suam fuco pingit.

“E medio uberum suorum.”—Id est, è medio Samariæ et Jerusalem. Hoc sensu Paraphrastes Chaldaicus reddit, “è medio civitatum suarum.”

Vers. 3.

“NE denudem eam planè, et statuam eam ut die, quo genita fuit.—Verba hæc alludunt ad miserabilem ejus statum et conditionem in Ægypto, quando ob idololatriam suam

^m Gal. iv. 26.

ⁿ Exod. xix. 4, 5. Jer. ii. 2.

^o Isa. i. 4, et l. 1.

^p Ezech. xxiii. Hos. iv. 13.

^q Psal. xxiv. 6.

denudata erat favore et spiritu Dei, qui vestitui comparatur^r.

Specialius autem spectant hæc verba historiam, quæ Exod. xxxiii, occurrit; qua narratur Israelem nuper à Deo, inito fœdere, genitum se contaminasse spirituali impudicitia, formando vitulum aureum, unde populus denudatus esse dicitur vers. 25; denudatus nube gloriosa, quæ hactenus illi pro tegumento fuerat^s,—quin et vestimentis suis. “Depone ornatum tuum à te, et cognoscam quid sim facturus te^t.”

“Disponam eam velut in deserto, et redigam eam veluti in terra siticulosa.”—Veluti desertum et siticulosam regionem Gentilium, ut apud Ezech. et sic in sensu spirituali potest accipi: veruntamen et secundum literam veritas hujus innotuit, quando locustæ et bruchi terram infrugiferam et sterilem ac deserto similem reddiderunt, ut alibi observatum est.

“Et exstinguam eam siti.”—‘Non siti aquarum, sed audiendi verba Jehovæ^u,’ quanquam et hoc subinde suum secundum literam complementum habuit.

Vers. 4.

“FILII eorum filii scorti sunt.”—Servator noster, Judæos sæpius cognominans ‘Gentem adulterinam,’ huc respicit; et potuissent ex illa ipsa denominatione ejus auditores concludere (si modo eam cum verbis nostri Prophetæ contulissent), suam repudiationem capiti suo imminere: verba enim hic sunt, “Filiorum ejus non miserebor, eo quòd filii scorti sint.”

Vers. 5.

“DICIT, Prosequaramatores meos.”—Id est, falsos Deos: hos autem, non vero Ægyptum et Assyriam, intelligendos esse manifestum est: 1. Ex eo, quod dicatur scortata fuisse; qua phrasi, ut plurimum, si non semper, ubi non secundum literam intelligenda est, idololatria innuitur. 2. Ex eo, quod dicat vers. 12, ‘vites et ficus’ suas esse ‘merces’ (dona), ‘quas dederant amatores sui,’ quod de Ægypto et Assure nequit intelligi. ‘Lana’ ac ‘linum’ suum, quorum vers. 5 fit mentio, potuissent quidem esse dona ab amatoribus data; sed quo pacto ab ipsis dari possent crescentes ficus? Ac

^r Apoc. iii. 17, 18.

^s Psal. cv. 39.

^t Exod. xxxiii. 5.

^u Amos, viii. 11.

proinde certum est falsis hæc omnia Diis attribui, qui hic sub ‘amatorum’ (amasiorum) nomine veniunt.

Vers. 6.

“OBSEPIAM viam tuam spinis.”—Id est, ‘Sic te implicatum reddam miseriis et calamitatibus, ut te explicare nequeas;’ id quod eos lamentabilis docuit experientia^v.

“Et obducam maceriam,” sive “macerabo maceriam.”—Intellige hoc vel de miseriis ante, vel de hostibus in obsidione Hierosolymæ et Samariæ, vel de utrisque, et de magnis afflictionibus eam subsecutis.

Vers. 7.

“SECTATA amatores suos non assequetur eos,” &c.—Tempore afflictionum sectabitur idola sua, sed ea nequeunt illi auxilium ferre. Populus hic primum Babylone adveniens, ab idololatria non erat ablactatus; ut facillimè colligi potest ex eo, quod tres solummodo viri, Sadrach, Mesach, et Abednego, non dubitarint in casu religionem concernente, et Daniel, simili data occasione, pro vero Deo ejusque cultu vitæ discrimen subire. Decem tribus, quæ ante suam demigrationem è Samaria pejores idololatræ erant reliquis, tempore exilii sui eandem institerunt viam; propterea, nulla excepta, omnes maceria captivitatis obductæ et circumvallatæ sunt; nihilominus nec Israel nec Juda falsos suos amatores (sua idola) deseruerint, sed, ut ut frustra, eos sectati sunt.

“Tunc dicet, Revertar ad virum meum priorem illum.”—Eodem modo, ut cap. v. 15, “Quum angustia fuerit ipsis, quærent me diluculo.”—Quemadmodum patres illorum in Ægypto, quando mensura afflictionum apud Deum impleta, et tempus liberationis suæ præsto erat, se habebant erga Deum, eodem modo sese hi gesturi erant.

Vers. 8.

“ETENIM non agnoscit me dare sibi frumentum,” &c.—‘Posterioribus temporibus cognoscet, non sua idola, sed me esse, qui desiderabilia quæque sibi eram largitus; nunc vero id non fatetur, nec agnoscit; ac proinde illa Baali accepta refert.’ Quo vero medio ad hoc agnoscendum adduceretur, subsequenti versu indicatur.

Vers. 9.

“REVERSUS recipiam frumentum meum tempore suo.”—Prophetia hæc eadem, quoad rem ipsam, est cum illa, quam de perniciosis locustis legimus Joelis i. 4.

Quando beneficiis divinis non ritè utebantur, nec agnoscebant, unde ea acciperent, sed ea, ceu dona à falsis suis Diis accepta, credebant, et in usum suorum sacrificiorum convertebant,—Deus, qui ea revera largitus fuerat, recipere ac sibi sumere statuit. Locustæ absumturæ erant arbores, et devoraturæ fructus campi, ita ut deficeret frumentum et vinum sacrificandis Diis suis,—et tanta futura erat siccitas, ut oves præ defectu pastus interirent, et linum præ defectu humiditatis exaresceret; ac proinde lana et linum vestimentis suis idolis vel sacrificulis conficiendis deessent.

Vers. 10.

“ET nunc retegam fœditatem ejus,” &c.—Sic proponitur initium miseriarum: nunc enim Deus, in eos afflictiones immittens, incipiebat ostendere in conspectu omnium populorum, quorum Deos coluerant, quam stulti et fœdi fuissent serviendo Diis, qui ipsis, in miseria constitutis, suppetias ferre nequibant.

Vers. 11.

“ET abolebo omne gaudium ejus, festivitatem ejus,” &c.—Intellige gaudium, quo in suis festivitibus fruebantur: verba enim subsequencia sensum eum admittere jubent.

“Festivitatem ejus:”—Videl. festa Paschatis, Pentecostes, et Tabernaculorum.

“Omnem solemnitatem ejus:”—Præter jam nominata Festa, Novilunia, et Sabbata, insuper erant stata solemnia, videlicet festum tubarum, expiationis, minoris et majoris anni Jubilæi. Sed verbum, in textu originali, non solum denotat integros dies festos, sed etiam stata tempora diei, videlicet, tempora matutinorum et vespertinorum sacrificiorum; ac proinde versus hic complectitur festivitates, quæ quotannis, quolibet mense, hebdomade, aut die recurrebant.

Vers. 12.

“ET desolabo (corrumpam) vites et ficus ejus:”—Versus præcedens prænunciat spirituale ipsorum gaudium finem

suum habiturum esse; hic autem respicit gaudium ipsorum temporale: nam per τὸ ‘sedere sub sua vite et ficu’ summa ipsorum terrena delectatio denotatur.

“Bestia agri devorabit eas:”—Bestiæ agri denotant hostes illorum, Assyrios et Babylonios, qui eas dicuntur devorare, id est, statum et regnum illorum eversurum. Vide Psal. lxxx. 14, Isa. x. 34. Exinde itidem per bestias illas intelliguntur locustæ, quas Deus agris immissurus erat, ut ante notatum est. Hæ enim frumentum et vinum cessare facient², ut et jam memoratas festivitates: nam deficiebat frumentum et vinum, quod sufficeret muneri et libamini offerendis in domo Jehovæ^a.

Vers. 13.

“Et animadvertam in illa dies Baalimorum:”—Ahab primus in Israele cultum Baalis introduxit: nam quum Isebelem, filiam Eth-Baalis Regis Sidoniorum, uxorem duxerat, idolum Baalis colebat, et statuebat illi altare in urbe Samaria^b; adeo ut non solum vitulus aureus, peccatum Jeroboami, filii Nebath, illic coleretur,—sed et ibidem altare erectum esset in honorem Baalis, quod exinde peccatum domus Omri dictum est. Idola hæc simul sumta dicebantur Baalim: erant enim ejusmodi plura: quamvis enim Baal specialius Phœniciorum Deus erat, aliarum tamen regionum idola eodem nomine insigniebantur,—sive quod illi speciale aliquod officium demandabatur, unde Baalzephon dicebatur ille, qui secretiora patefaciebat; Baalzebub, Deus muscarum; sive quod sic dominium et imperium, quod idolis passim ab idololatriis adscribebatur, exprimerent. Sic aureus vitulus Jeroboam Tobia^c dicitur Baal, seu Baal vituli^c.

Continent itaque verba hæc judicium, quod omnibus idololatriis imminebat, et denotant Deum eos in judicium vocaturum, et ex demerito puniturum. ‘Animadvertere’ notat Deum peccati illius velle meminisse, comminationem in mandato secundo: “Visitans iniquitatem patrum in filios.”

“Ornans se:”—Sic idololatrarum in colendis idolis suis mos erat: non solum enim Deos suos ornabant, sed etiam semetipsos, ut Diis suis, quantum potest, similes viderentur. Vide Gen. xxxv. 4.

^a Joel. i. 11.

^a Ibid. vers. 13.

^b 1 Reg. xvi. 33, 34.

^c Tob. i. 5.

Vers. 14.

“IDCIRCO ego eam pellecturus sum in desertum,” &c.:—Hoc versu, eorum captivitas et conversio pariter prænunciantur, videlicet, Israelem abiturum in desertum Gentilium, et inde verbis persuasoriis revocaturum: in sua enim regione degentes prosperitas et abundantia eos saginabat et recalctrare faciebat; sed, “pressi afflictione, reducebantur ad quærendum Dominum.” Hos. v. 15.

Vers. 15.

“ET daturus sum ei vineas inde ab eo loco:”—Pergit, in descriptione liberationis illorum, alludere ad illam, qua ex Ægypto liberati erant. E regione sua Deus eos educturus erat (quemadmodum eos ex Ægypto eduxerat in desertum) in terram et regiones Gentilium, &c. Illic daturus esset ipsis vineas, non secus ac si in sua essent regione. Hoc autem clarè indicat eos in medio Gentium conversum iri, ac ibidem porro mansuros; sic tamen ut regno proprio carituri essent.

“Et vallem Achoris pro foribus spei:”—Continuatur hîc eadem allegoria; videlicet, ipsi conversi in terra Gentium forerent, quasi sedem habentes in Canaane; statum illum adepturi essent absque ulla molestia aut impedimento; quod quidem olim Israelitis non contigerat, qui non nisi in valle Achoris illa non superaverant. Impleta est prophetia hæc quoad literam, quando Servator noster Christus in valle Achoris primus publicè Evangelium prædicavit, et primus ingentem Samaritanorum numerum convertit. Vide notas in c. iv. Johannis.

“Et canent illic, ut in diebus pueritiæ suæ, et quo die adscendit è terra Ægypti:”—Videlicet, canticum Mosis, servi Dei^d. Vide notas in Exod. xv. vers. 1.

Vers. 16.

“ERIT illo die, ut non amplius voces me, mi Baal:”—Idololatræ credebant se in idolis suis Deum colere, et illa adorando Deum adorare; sic ut suis imaginibus Deum subesse supponerent, nihilominus eorum cultus Deo abominationi erat. Sensuales homines, quales sunt idololatræ, Deum requirunt visibilem, ut qui, visibili repræsentamine destituti,

^d Apoc. xv. 3.

Deum nullatenus colere possunt. Hos visibiles Deos ex reverentia, quam illi, quod eos ex sua opinione repræsentabat, se debere credebant, vocabant Baalim, ‘Dominos.’ Verum cœcam istam reverentiam et venerationem sequebatur effectum planè contrarium, videlicet, impia familiaritas, colendo Deos, tanquam sibi, quin et tanquam brutis, similes. Hæc autem detestabilis reverentia, quæ sensibus ortum debebat, à Deo tempore, quo isti converterentur, abolenda prædicitur, cujus loco Deus spiritualem familiaritatem et sanctam secum unionem substitueret, ita ut ab inde Deo serviret, non ut hero suo servus, sed ut conjux suo marito^e.

Vers. 18.

“Et pangam pro illis fœdus cum bestiis agri.”—Alludunt hæc verba ad bestiarum unanimum ingressum in arcam Noachi. Videsis notas in Genes. c. vii. Eodem modo futurum esset, quando ipsi in arcam veræ Ecclesiæ forent introducendi; “Lupus commorabitur cum agno^f”—i. e. Evangelium barbaras, inhumanas et crudeles hominum mentes sic edomabit, ut illi pacificè obediant; et tam amicè cum iis, qui Evangelium profitentur, sese uniant, ut qui pridem eorum hostes et persecutores essent, jam futuri essent illorum amici et patroni. Regio Gentilium, vers. 14, dicitur ‘desertum;’ hinc rectissimè metaphora illa hîc continuatur, quando populi istius regionis dicuntur ‘bestiæ.’

Vers. 19.

“Et desponsabo te mihi :”—Hebræi in suis Commentariis observant ter desponsationis populi sui mentionem fieri, ad numerum trium liberationum sibi concessarum, videlicet in Ægypto, Babele, et dispersione, quam Propheta hîc respicit. Si sub numero hoc mysterium hoc latuerit, potius id referri posset ad tres personas Divinitatis, ad quas cognoscendas ipsi reducendi, et Deo desponsandi erant.

“In seculum.”—Id est, Non ut antea, quando Deus illis repudium miserat, et ablegarat primum in Babylone, deinde inter Romanos; sed postquam rursus erunt conversi, populus Dei erunt ‘in seculum.’ Clarè hæc verba innuunt ejus revocationem ex dispersione, et cordium suorum obdurationem, in qua eo tempore degebat.

“In justitia et benignitate :”—Respiciunt hæc verba duas superiores animæ facultates, ‘intellectum’ puta et ‘volunta-

^e Apoc. xix. 7, &c.

^f Isa. xi. 6

tem,' quæ pro objectis habent 'verum' et 'bonum.' Hoc modo passim loquitur Scriptura sub nomine 'benignitatis' et 'fidei,' seu 'veritatis.' "Omnes semitæ Jehovæ benignitas et fides (veritas) sunt^g." "Benignitas et veritas tua jugiter custodiant me^h." "Jehova, in cœlis est benignitas tua, fides tua usque ad superiores nubesⁱ." "Celebrabo nomen tuum propter benignitatem tuam, et propter fidem tuam^j." Et alibi. 'Justitia' et 'benignitas' sunt 'Lex' et 'Evangelium,' et 'desponsatio in justitia et benignitate' denotat plenariam et perfectam desponsationem in spiritu Legis, et in promissionibus Evangelii.

"In justitia et judicio."—Eodem modo, quo John xvi. 8, &c. Judæi convincentur Christum esse 'justum,' et Principem mundi in judicio condemnatum esse. Quo facto agnoscent eum esse Messiam illum, quem nunc abnegant, et desponsabuntur Deo per hanc 'justitiam' et 'judicium.'

"In benignitate ac misericordia:"—Confer Rom. xi. 31; "Per vestram misericordiam ipsi consequentur misericordiam."—Hic occurrit misericordia et misericordia, sive benignitas et misericordia, erga Judæos et Gentes. Prius erga Gentes, quando ad Christum appropinquabunt; et hoc erit tanquam instrumentum applicandi similem misericordiam erga Judæos, quos veritatem Christi docebunt, ut eos itidem ad Christum manuducant.

Vers. 20.

"DESPONSABO te mihi in fide:"—"Fides" respicit modo memoratam veritatem Dei in genere, et ejusdem benigna promissa in specie; atque ita hac voce comprehenduntur ea omnia, quæ in fidei operationem redundant.

Vers. 21.

"EXAUDIAM cœlos," &c:—Bis repetitur illud 'exaudiam;' "Exaudiam, dictum Jehovæ, exaudiam cœlos," ut duplex exauditionis denotetur modus. Secundum literam promittitur à Deo amotio calamitatis, quæ ex siccitate et locustis ipsis immissa foret. Exauditurus erat Deus cœlum, quod præ siccitate clausum videbatur; et cœli exaudituri erant terram, demittendo pluvias; terra exauditura erat frumentum, mustum et oleum, ita ut larga sequeretur messis; et illa exauditura erant Israellem, quæ calamitatibus et fame

^g Psal. xxv. 10.

^h Psal. xl. 12.

ⁱ Psal. xxxvi. 5.

^j Psal. cxxxviii. 2.

affligebatur. Sed præsertim innuitur subita restauratio Judæorum, quando vocationis suæ tempus completum foret. Deus eos conseruerat inter nationes, ut vers. 23 exprimitur; tempus autem messis suæ subito appropinquaturum erat. Confer interpretationem Servatoris nostri, Johan iv. 35.

CAP. III. Vers. 1.

“ABI, ama mulierem, amatam ab amico,” &c.:—Prior parabola de muliere adultera denotabat populi Judaici impietatem, antequam in Babylone captivus esset, unde, post aliquod tempus, reducendus et restaurandus erat¹. Hæc autem, quæ jam sequitur, ejus respicit impietatem, postquam Babylone in terram suam redierat, quæ continuata fuit ad mortem Christi usque, et ejusdem rejectionem, quæ adhucdum durat.

Vers. 2.

“COMPARAVI (emi) eam mihi quindecim siclis argenti, et sesqui-homere (coro) hordei.”—Pretium hoc respicit æstimationem, qua mares et fœminæ variè, juxta numerum annorum ætatis suæ, æstimabantur. Levit. xxvii.

‘Quindecim sicli’ in æstimatione pretium erant ejus, qui annos sexaginta excedebat, vers. 7. ‘Corus (homer) hordei,’ qui quinquaginta siclis æstimabatur vers. 16, pretium erat ejus, qui vigesimum annum excedebat, et sexagesimum non attigerat, vers. 3. ‘Cori’ autem dimidium, quod proinde quinque et viginti siclis æstimabatur, pretium erat ejus, qui inter quintum et inter vicesimum annum erat, et viginti siclis æstimabatur; et quinque sicli pro eo, qui à nato uno mense nondum annum attigerat quintum, vers. 5, 6.

Quod si jam parabola hæc conferatur cum morali, quod sub ea latet, liquet Deum sibi comparasse seu emissee populum è Babylone tempore, quo Cyro omnia prosperè et ex voto succedebant: populus autem Deo infidus erat, et refragabatur.

“Iterum abi, et ama mulierem:”—Amor Dei erga populum hunc renovari cœpit in Babylone, et procurat ejus liberationem.

“Amatam ab amico suo:”—Non dicitur Deus ejus maritus, nisi tempore plenariæ seu consummatæ conversionis suæ: nam, ante captivitatem Babyloniam, non se, ut ejus uxorem decet, gerebat^m; ac proinde Deus nolebat esse ejus

¹ Cap. xi. vers. 14—16.

^m Hos. i. 2.

maritus, sed denominari ejus Baal^p. Post reditum suum è captivitate adhuc officio suo, ut uxorem decet, non satisfaciebat; ac proinde Deus nolebat dici ejus maritus, sed amicus: verum postquam ad Christum erit conversus, assumet sibi nomen mariti^o.

“Et adulterantem:”—Hæc descriptio, ut Servator noster innuit, Judæos ex Babylone reversos et sub secundo Templo degentes spectat; unde illi, qui Christi tempore vivebant, sæpius ab ipso ‘gens adultera’ nuncupati sunt.

“Qualis est amor Jehovæ erga Israelitas:”—Hic eorum post Christi mortem rejectio denotatur: nam amor Dei erga illos est similis amoris ejus, qui adulteram uxorem amat,—quam quidem amare potest ut amicus, non tamen ei adhærere ut maritus.

“Qui respiciunt ad Deos alienos:”—Loquitur Propheta hic de Israelitarum idololatria ante suam captivitatem et in captivitate ipsa: nam etiam in Babylone à cultu idolorum Babyloniorum non erant immunes, siquidem tres solummodo de neglecto idolorum cultu accusabantur^p.

“Et ament lagenas vini:”—Intellige idololatricas festivitates. “Sedit populus ad edendum et bibendum, deinde surrexit ad ludendum^q.”

“Comparavi (emi) eam mihi.”—Priorem uxorem nullo pretio acquisiverat; respicit enim parabola Israelem in eo statu, in quo erat tunc temporis, cum Propheta prophetare ordiebatur: hæc autem constabat nummis et frumento; liberatio enim populi ex Babylone erat quasi coëmptio, quæ non absque pretio fieri poterat.

Vox hic in textu originali occurrens propriè significat ‘fodere,’ ‘effodere,’ ‘exhaurire;’ ac inde translata est ejus significatio ad notandam emtionem seu acquisitionem. Cyrus Babelem expugnabat, fluvium, qui ceu fossa civitatem cingebat, in varios canaliculos dividendo, ita ut pedibus transiri posset.

Denotatur autem hic medium restorationis populi Israelitici, qui effodiendo acquisitus ac magno pretio emtus est. Jehova enim Deus cœli Cyri tradidit omnia regna terræ^r, ut populum suum jam captivum in libertatem assereret.

“Quindecim siclis argenti:”—Pretium hoc assignatum erat ad redimendos eos, qui voto se Deo obstrinxerant^s. Hi

ⁿ Hos. xi. 2.

^q Exod. xxxii. 6.

^o Cap. ii. 16. 19, 20.

^r Ezra i. 2.

^p Dan. iii.

^s Levit. c. xxvii.

enim poterant redimi, ne ipsi in sua persona Deo offerrentur aut sacrificarentur, solutione illius pretii. Hoc apprimè notum erat Jephthæ, qui non tam stultè impius erat, ut filiam suam trucidaret aut in sacrificium offerret, cujus vitam non solum ipsi licebat conservare, quin etiam ex mandato divino redimere tenebatur, idque levi pretio.

Propheta itaque huc alludens innuit Israelem voto obstrictum fuisse Diis peregrinis, et eo nomine capitis damnationem meruisse; sed à Deo liberatum, et sibi redemptum esse.

“Sesqui-homere hordei:”—Qui enim sexagenario major erat, nummis,—alia hordeo redimebantur.

Proponitur hic cujusque pretium, ut lector facilius manuducatur ad collationem hujus cum Lege, Levit. xxvii. Insuper ut denotetur conversio et salvatio aliquorum, cujusunque ætatis forent.

Hordeum frumentum illud erat, quod in primitias, loco cæterorum frumentorum, in Templo offerebatur: quo innuitur id præ cæteris fuisse magni pretii.

Vers. 3.

“EDIXI ei, multis diebus desideto mea caussa,” &c.—Loquitur hic versus de postrema ejus reprobatione, in qua neque idola neque Deum sectatur, sed ut captiva desidēt^s expectans, quis eam sibi esset desponsaturus. Judæi hoc tempore non rei forent idololatriæ, ut quidem ante suam in Babyloniam demigrationem. Ante enim illud tempus deperibant idola; hoc autem tempore, quod Propheta respicit, illa non essent admissuri, sic tamen, ut neque ceu uxor Deo, neque alii Deo, ceu suo marito, adhærerent.

Tam varia et sibi invicem contraria est impietas. Ante captivitatem suam nolebant Deum colere, nisi quem oculis corporeis conspicere dabatur; è contra, quando Deus se corporeis oculis conspicuum præbebat, Christo in carne humana manifestato, itidem eum colere nolebant.

Vers. 4.

“NAM multis diebus desidebunt Israelitæ, absque Rege,” &c.—Absque rege Hierosolymæ, absque principe Samariæ, absque sacrificio Hierosolymæ, absque statua Samariæ, absque Ephod Hierosolymæ, et absque Teraphim Samariæ. Quæ omnia brevibus à Servatore nostro explicantur^t; “Venit

^s Levit. xxi. 10, 11.

^t Johan. iv. 21.

tempus, quando neque in monte hoc, neque Hierosolymis adorabitis Patrem."

Vers. 5.

"QUÆRENT Davidem regem suum:"—Decem tribus, Israelis cum Jeroboamo deficientes, domum Davidis repudiabant, ac simul abnegabant Christum, qui ex domo Davidis erat oriundus. Hic autem loci Propheta, ut eorum plenariam cum Juda coalitionem indicet, illos introducit agnoscetes eum suum esse regem. Intellige Christum, filium Davidis, ut S. Petrus similes prophetias interpretandas docet^u, sicuti et S. Paulus^v. Ad has et ejusmodi prædictiones de unione Israelis et Judæ in veræ fidei unitate, de qua Propheta loquitur i. 11, alludit Servator noster^w, "Jugum meum facile, et onus meum leve est." Quasi dicat; 'Jungite vos, et assumite jugum meum, quod est facile, qui olim assumistis jugum Rehoboami, quod grave erat^x.'

"Et pavidī accedent ad Jehovam et bonitatem ejus ultimis temporibus:"—Id est, ad Christum, qui Jehova et bonum Dei donum est^y.

Hactenus Propheta de rejectione illius populi duplici locutus fuerat; attamen sic, ut illi gratas de illius vocatione et conversione promissiones immiscuerit. Proximo capite et sequentibus, causas, quare ejecti et in Babyloniam ducti sint, enumerat.

CAP. IV. *Vers. 1.*

"NULLA fides, nullaque benignitas," &c.—Orditur Propheta descriptione status et morum populi, qui suo tempore vivebat. 'Nulla,' inquit, est 'fides' in Prophetis; 'Nulla benignitas' in Regentibus; 'Nulla agnitio Dei' in Sacerdotibus: adeo corrupta erat dignitas Regia, Sacerdotalis, et Prophetica.

Vers. 2.

"PEJERANDO, mentiendo, et occidendo:"—In memoriam ipsis revocat, quæ criminum et calamitatum suarum fuerint principia. Tempore coronationis Joaschi fœdus pepigerant inter Jehovam, Regem, et populum, ut foret populus Jehovæ^z. Sed paulo post populus et Rex irritum faciebant suum fœdus et juramentum, quo id confirmatum fuerat, et Zachariam

^u Act. xi. 29, 30.

^x 1 Reg. xii. 14.

^v Act. xiii. 36.

^y Johan. iv. 10.

^w Matt. xi. 29, 30.

^z 2 Reg. xi. 17.

filium Sacerdotis, qui Regem coronaverat, et jurejurando populum Deo obstrinxerat, trucidabant^b. Hîc concurrebant perjurium, mendacium, et homicidium, detestanda et horribilia peccata. Hîc cædes cædi fœdè et miserè erat juncta, quando sacrificantis et sacrificii sanguis miscebatur. Pilatus, ille qui Christum morti addixit, non majoris impietatis et criminis reus erat, quando Galilæorum sanguinem cum ipsorum sacrificiis miscebat^c. Hinc justum erat apud Deum ipsos tradere furtis, adulteriis, et perpetrandis certatim omnis generis impuritibus.

In primo hujus capitis versu, dicebat Propheta nullam esse fidem, cujus loco hîc substituit ‘perjuria’ et ‘mendacia;’ loco benignitatis hîc mentio fit ‘cædis’ et ‘furti;’ et pro eo, quod dixerat nullam esse agnitionem Dei, loquitur hîc de ‘adulteriis’ et nefandis peccatis.

“Effringunt (Legem) et cædes cædibus sunt contiguæ.” —Specialius verba hæc spectant cædem Zachariæ, quando populus perrumpebat Legem Dei; attamen etiam possunt applicari frequentibus cædibus, quæ in medio ipsorum committebantur, cum cædem unius sequebatur cædes alterius, et multiplicatis incestibus, cum qui ex eodem sanguine oriundi erant, illicitis se coinquinabant concubitibus.

Vers. 3.

“PROPTEREA lugebit hæc terra, et languebit quicquid habitat in ea:”—Videlicet, propter terræ motum, et secutum terrorem^d. Sic nimirum interiturae essent bestiae agri, aves cœli, quin etiam pisces maris; illæ ob exsiccatas aquas, hi ob siccitatem et locustas^e. Vide supra.

Vers. 4.

“VERUNTAMEN quisquam ne contendito, et ne increpato quenquam:”—His verbis Propheta simul innuit Sacerdotum et Prophetarum ejus temporis timiditatem, populi pertinaciam, et omnium criminum originem.

Versus hic ironicè introducit timidos Sacerdotes et Prophetas, præsertim Sacerdotes, qui, utut populus esset peccaminosus, ut ex vers. 2 liquet, et terribilibus subjaceret judiciis, metu periculi eorum peccata nec explicare, nec improbare, nec exprobrare audebant, quasi dicerent: ‘Nemo eos

^b 2 Chron. xxiv. 21, 22.

^d Amos. i. 1, 2. Zech. xiv. 5.

^c Luc. xiii. 1.

^e Joel. i. Amos. vii.

increpet, aut cum iis contendat, si seipsum amat; nam populus hic “contendebat cum Zacharia, et obruebat eum lapidibus;” quia ipsos increpabat, et hæc, si idem faciam, mea erit sors; itaque increpet, cui libet, saltem ego non increpabo.’ Sic hoc versu loquentes introducuntur Sacerdotes; quin et Prophetæ, ac propterea versu proximo et his et illis justæ et graves proponuntur comminationes.

Vers. 5.

“ITAQUE corrues:”—Alloquitur primo loco Propheta Sacerdotem, qui sui ipsius tantum curam gerebat, ac securum se credebat, modo sacrificando officio suo satageret, quamvis præ metu suæ cervicis de imminente gladio non moneret.

Quis hic Sacerdos fuerit, difficile dictu est. Tempore Achazi talis erat Urija^f, qui iniquitatem populo nec Regi exprobrabat, sed è contra eam promovebat.

Ex hoc loco etiam colligi potest Hoseam vixisse Hierosolymis; illic enim solummodo erant Sacerdotes, à quibus salutifera vitiorum increpatio expectanda erat. In Israele autem non alii, quam idolorum Sacerdotes, ac proinde piæ adhortationes ab iis non erant expectandæ.

“Corrues interdiu.” Hebr. “Corrues in die,”—quod denotat Sacerdotium non longè post hanc Prophetiam desitutum, prout id exprimitur proximè sequenti versu. “Ego obliviscar quoque filiorum tuorum.” Tempore Joaschi Templum derelictum, et cultus Deo in eo præstandus neglectus erat. Filii enim Athaliæ, improbissimæ Reginæ, in domum Dei perruperant. 2 Chron. xxiv. 7: sed Rex Joasch, ex sancto Jehoiadæ Sacerdotis consilio, domum Dei restauravit, et cultum Dei in eo confirmavit. Ibid. vers. 13.

Fungebantur ritè officio suo Sacerdotes usque ad finem regni Jothami^g; sed sub imperio impii Achazi Pontifex erat Urija, homo non minus impius quam Rex ille, ut qui Regis impietatem adeo non studeret corrigere, ut eam potius omni modo foveret: unde ob violatam sacro-sanctam hanc functionem ipse cum filiis suis in administratione officii sui turbatus est: nam “Achaz instrumenta domus Dei truncabat, et fores domus Dei occludebat^h.” Quæ sic occlusæ manserunt, usquedum Hiskija eas recluderetⁱ. Tempore nefarii hujus Sacerdotis, “populus peribat, propter defectum scien-

^f 2 Reg. xvi. 11, &c. ^g Ut colligi potest ex 2 Chron. xxvi. 17. et xxvii. 6.

^h 2 Chron. xxviii. 24.

ⁱ 2 Chron. xxix. 3.

tiæ,” ac adeò “Legis Dei sui oblitus erat;” ut, cum postea liber ille profano hoc tempore impiè perditus repertus esset, mirum quid et peregrina continens judicaretur^k.

Versu tertio et quarto enumerat Propheta calamitates, quæ terræ imminebant. “Terra lugebit,” &c. nihilominus quamvis una alteri succederet, miser hic Sacerdos populo non revocabat in memoriam, ob quam causam judicia hæc ipsis immitterentur, nec monstrosam hanc ipsis exprobrabat impietatem, quin potius eorum pessimam vivendi rationem imitabatur, et uti populus, ita erat Sacerdos; ac propterea prænunciatur eum corruturum interdiu.

“Corruet etiam Propheta tecum noctu:”—Pseudo-Prophetarum nomina non tam speciatim exprimuntur, ut quidem illud impii hujus Sacerdotis. Interim in dubium trahi nequit eos in sua professione æquè miseros futuros, ac illum; attamen illorum excidium non tam subito appropinquaturum erat, sed “corruturi erant noctu.”

* * * Cætera desunt.

^k 2 Chron. xxxiv. 18, 19.

PROMISSIONES DIVINÆ,*

QUÆ

JUDAICÆ ECCLESIAE

DATAE ET ULTIMIS DIEBUS IMPLENDÆ SUNT,

BREVITER COLLECTÆ EX

PROPHETIS.

I. HABITABIT in regione sua. (Jerem. iii. 18. xxiii. 8. Ezech. xxxvii. 21, 22. Amos. ix. 14, 15.)

II. Occupabit universam terram. (Obad. comm. 15. 19, 20. Jerem. xxxi. 38—40. Isai. xxvii. 12. lxxv. 10.)

III. Habitabit segura. (Isai. lx. 18. Hos. ii. 18.)

IV. Idque in perpetuum. (Ezech. xxxvii. 25. Amos. ix. 15.)

V. Terra erit fertilior, quam unquam. (Ezech. xxxvi. 35. Hos. ii. 21, 22. Joel. iii. 18. Amos. ix. 13. Zech. xiv. 10.)

VI. Plures ejus erunt inhabitatores. (Isai. xlix. 19—21. Ezech. xxxiv. 31. et xxxvi. 37, 38.)

VII. Erit unum et perfectum regnum. (Ezech. xxxvii. 22. 24. Hos. i. 11.)

VIII. Et quidem apprimè florens. (Dan. vii. 27.)

IX. Erit ecclesia conspicua et illustris. (Isai. iv. et xxiv. 23. et lx. 1, 2. Apoc. xxi, xxii. Dan. xii. 3. Jerem. iii. 16, 17. Joel. iii. 19, 20.)

X. Quoad formam externam. (Isai. xxiv. 23. xxx. 26. lx. 20. lxxii. 1—4. Apoc. xxi. 23, &c. Zech. xiv. 6, 7.)

XI. Purgata ab omni profanitate. (Joel. iii. 17. Zech. xiv. 20, 21. Apoc. xxii. 3.)

XII. Et sincera et pura quoad doctrinam. (Ezech. xxxvii. 23. Hos. ii. 16, 17. xiv. 8. Zech. xiii. 2, 3.)

* This is the eighteenth of Dr. Lightfoot's twenty-one posthumous tracts, published by Leusden.

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS

RECORDED IN

THE OLD TESTAMENT.

The left-hand column contains the dates, as arranged by Blair:—the dates, in the right-hand column, are extracted from the Rev. Dr. Hales's 'Analysis of Sacred Chronology': a title, which, by no means, describes the contents of a work, which, in addition to his theory of Chronology, is replete with the most profound learning on an infinite variety of subjects connected with Biblical criticism.

Blair. Hales.

CREATION of the world (Sunday, Oct. 23), and in the year before
the vulgar era of the birth of Christ, as given

	In the Hebrew text	4004	
	In the LXX	5872	
	In the Samaritan	4700	
Adam created (died 3074, aged 930)		4004	5411
Cain born: Abel soon after		4003	
Abel murdered		3875	
Seth b. (d. 2962, a. 912)		3874	5181
Enos b. (d. 2864, a. 905)		3769	4976
Cainan b. (d. 2769, a. 910)		3679	4786
Mahaleel b. (d. 2714, a. 895)		3609	4616
Jared b. (d. 2582, a. 962)		3544	4451
Enoch b. (translated 3017, a. 365)		3382	4289
Methusalem b. (d. 2349, a. 969)		3317	4124
Lamech b. (d. 2353, a. 777)		3130	3937
Noah b. (d. 1998, a. 950)		2948	3755
Noah is sent to the antediluvians as a preacher of righteousness		2469	
Shem b. (d. 1846, a. 600)		2446	3155
Noah enters the ark (Nov. 30)		2349	
Noah comes forth from the ark (Dec. 18)		2348	3153
Arphaxad b. (d. 1908, a. 438)		2346	
Salah b. (d. 1878, a. 433)		2311	3018
Heber b. (d. 1817, a. 464)		2281	2888
Peleg b. (d. 2008, a. 239)		2247	2754
Tower of Babel built		2247	2554
Reu b. (d. 1978, a. 239)		2217	2624

	<i>Blair. Hales.</i>	
Serug b. (d. 1955, a. 230)	2185	2492
Nahor b. (d. 2007, a. 148)	2155	2362
Job's trial		2337
Terah b. (d. 1921, a. 205)	2126	2283
Abram b. at Ur in Chaldea (d. 1821, a. 175)	1996	2153
Chedorlaomer subdues the five kings	1925	
Abram leaves Haran to go into Canaan	1921	2078
Abram defeats Chedorlaomer and rescues Lot	1912	2070
Lot d. (post.)	1897	
Sarah d. (a. 127)	1859	
Ishmael b. (d. 1773, a. 137)	1910	
Abram called Abraham. Gomorrah destroyed	1897	
Isaac b. (d. 1716, a. 180)	1896	2053
Abraham is commanded to offer Isaac	1871	2028
Isaac marries Rebekah	1856	
Esau b.	1836	
Jacob b. (d. 1689, a. 147)	1836	1993
Esau marries two daughters of Heth	1796	
Jacob marries the daughters of Laban	1759	
Jacob returns into Canaan	1739	
Simeon and Levi attack Shechem	1731	
Joseph is sold into Egypt	1728	
Joseph interprets Pharaoh's dreams, and is promoted	1715	
The seven years of plenty begin	1715	
The seven years of famine begin	1708	
Joseph's ten brethren come into Egypt for corn	1707	
Joseph sends for Jacob and his family	1706	1863
All the money in Egypt and Canaan is collected by Joseph into Pharaoh's treasury	1704	
The Egyptians sell their flocks and herds to Pharaoh	1703	
The property of all the lands in Egypt is sold by Joseph, who lets them out with a perpetual tax of the fifth part of their produce	1702	
Levi d. (a. 137)	1619	
Joseph d. (a. 110)	1635	1792
Aaron b. (d. 1452, a. 112)	1574	
Moses b. (d. 1451, a. 110)	1571	1728
Moses flies into Midian	1531	
Exodus of the Israelites	1491	1648
The Pentateuch written in the land of Moab	1452	
Joshua crosses Jordan: Ai and Jericho taken	1451	1608
Joshua divides Canaan	1445	
Joshua d. (a. 110)	1426	
Eleazar, high-priest, d. (b. 1452)	1402	
Othniel, first judge of Israel, rescues the Israelites from the eight years' servitude of Chushan, king of Mesopotamia	1413	1564
The tribe of Benjamin almost totally destroyed	1390	
Phinehas, high-priest, d. (b. 1402)	1352	
Eglon, king of Moab, oppresses Israel	1343	
Ehud, second judge, kills Eglon	1325	1506
Abishua, high-priest, d.	1302	
Jabin, king of Canaan, oppresses Israel	1305	
Bakki, high-priest, d.	1252	

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Deborah, third judge, defeats Sisera	1285	1406
The Midianites oppress Israel	1252	
Gideon, the fourth judge, slays Zeba and Zalmunna	1245	1359
Abimelech murders his seventy brethren	1236	1319
Tola, the fifth judge	1233	1316
Jair, the sixth judge	1210	1293
The Israelites are oppressed by the Philistines and Ammonites	1206	
Jephthah, the seventh judge	1188	1253
Ibzan, the eighth judge	1182	1247
Elon, the ninth judge	1175	1240
Abdon, the tenth judge	1165	1230
Eli, the high-priest, eleventh judge (d. 1117. a. 98)	1157	1182
The Philistines oppress Israel	1156	
Samson kills a thousand Philistines	1136	1202
Samson dies	1117	
Samuel, the twelfth judge (d. 1057)	1116	
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Nathan reproves David	1034	1052
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KINGDOM OF JUDAH.

Hales. Blair.

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	971	Sesac, king of Egypt, takes Jerusalem.
973	958	Accession of Abijah.
970	955	Acc. of Asa.

941 Asa defeats Zerah the Ethiopian.

929 914 Acc. of Jehoshaphat.

896 Elisha taken up into heaven.

904 889 Acc. of Jehoram.

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Blair.

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Acc. of Ahaziah 897

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Page 228 After '2 KINGS, IX,' insert 'and X.'
 246 In the reference to '2 Kings, XV,' for ver. '5,' read '8.'
 266 For 'ISAIAHI, XXXV,' read 'ISAIAH, XXXVI.'
 294 The reference to Jeremiah should be 'XXXIX, 2; and LII, 4, 5.'

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